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ABSTRACT

**IMPLEMENTATION AND EVALUATION OF A LEADERSHIP
MENTORING PROGRAM IN THE HAMPDEN HEIGHTS
SEVENTH-DAY ADVENTIST CHURCH**

by

Barry J. Tryon

Adviser: Ricardo Norton

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Theological Seminary

Title: IMPLEMENTATION AND EVALUATION OF A LEADERSHIP MENTORING PROGRAM IN THE HAMPDEN HEIGHTS SEVENTH-DAY ADVENTIST CHURCH

Name of researcher: Barry J. Tryon

Name and degree of adviser: Ricardo Norton, D.Min.

Date completed: March 2001

Problem

Leadership development is a vital but often neglected part of church life. In many churches little is taught on the subject to the current leaders of the church, and even less is done for the development of future leaders. In addition, the traditional seminar approach, when used, is not always effective in developing church leaders.

One program, written by Dr. Dan Reiland, seems to address both of these problems. *Joshua's Men* is a spiritual leadership training program using mentoring (discipleship) to grow potential leaders in the church. Is this program effective? Does it develop spiritual leaders in the church? Can it be implemented in a medium-sized

congregation? Is the mentoring approach effective? This study evaluates the mentoring program, *Joshua's Men*, to determine its effectiveness in developing spiritual leaders in the local church.

Method

The method used to evaluate the effectiveness of the *Joshua's Men* program was the implementation of the year-long program designed by Reiland and the measurement of the results in the lives of the participants. The study was done with six men from the Hampden Heights Seventh-day Adventist Church in Reading, Pennsylvania. Two simple tools were developed to measure results: interview forms and a monthly survey.

Results

The results showed the positive effect that the *Joshua's Men* mentoring program had on men who wanted to further their development in spiritual formation and leadership. The monthly evaluations and interviews revealed that the reading material, monthly presentations, and the units as a whole were helpful. The participants indicated that they were implementing what they had learned in the monthly meetings. This was affirmed in the year-end interviews in which both the men and their wives noted the growth that had occurred as a result of participation in the program.

Conclusions

Joshua's Men is an effective program in developing spiritual leaders for the local church. The success of this programs lies in more than just its well-organized and

relevant material. The mentoring approach seems to be a key to its success.

Andrews University
Seventh-day Adventist Theological Seminary

IMPLEMENTATION AND EVALUATION OF A LEADERSHIP
MENTORING PROGRAM IN THE HAMPDEN HEIGHTS
SEVENTH-DAY ADVENTIST CHURCH

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Barry J. Tryon

March 2001

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Special thanks to Dr. Dan Reiland, author of *Joshua's Men*, whose vision and mentoring abilities have touched thousands. I am also grateful to Dr. Ricardo Norton for his encouragement during the process of completing this dissertation, to Bonnie Proctor for her many editorial suggestions, and to a number of friends and church members who have contributed in various ways.

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Joe Saadi, Carlos Seranno, and Ron Yehl. You guys are winners—keep on learning and leading!

He will walk beside us, a strong friend, Barnabas;
He will be that sure shoulder to lean on.
The promise we share is our burden to bear,
And our light tells the darkness to be gone.

He will come after me, this young Timothy,
Looking for someone to guide him.
I will kindle his light, make him strong for the fight;
I will promise to be there beside him.

As so we must claim, in His powerful name,
The promise the Bible has spoken;
We must understand that a chord of three strands
Cannot be easily broken.

The great need of us all, a true mentor, a Paul,
Who has traveled the road that's before us;
He has made good the pledge to take the Light on ahead.
We can follow his footsteps before us.

The Light we must bear, Is the Light we must share,
Is the Light that illumines the darkness;
The promises kept give us strength to accept
This burden of bearing the Light.

—Michael Card, “Bearers of the Light”

CHAPTER 1

INTRODUCTION

Mentor. The term conjures up images of aged men with white hair giving sage advice to eager younger protégés about life. It is a much used, but poorly understood, concept that is popular today in both secular and religious literature. This dissertation is about mentoring, specifically Christian mentoring, and its use in the development of spiritual leaders in the church.

Although not a new topic, mentoring was lost sight of and has recently been reintroduced to a relationship-starved society. MacDonald observes that

a book on mentoring would not have been necessary one hundred years ago, and an eighteenth century publisher might have muttered irreverently, “What’s the fuss all about?” That’s because, up until recently, mentoring—the development of a person—was a way of life between generations. It was to human relationships what breathing is to the body. Mentoring was assumed, expected, and, therefore, almost unnoticed because of its commonness in human experience.¹

Much has been written in the last twenty-five years on this age-old principle of mentoring. Both the benefits of and necessity for mentoring have been championed in books, journals, and motion pictures. Yet, in spite of the expansion of literature on mentoring, relatively little has been published on the methodology—how to mentor. One

¹George MacDonald, foreword to *The Fine Art of Mentoring* by Ted W. Engstrom (Brentwood, TN: Wolgemuth & Hyatt Publishers, 1989), ix.

such program, *Joshua's Men*, gives both a model of and the tools necessary for successful mentoring. The implementation and evaluation of this program are the focus of this dissertation.

This dissertation is divided into six chapters. Chapter 1 is the introduction. Chapter 2 gives a review of the current literature on the subject of mentoring, concentrating most heavily on the available religious literature. Chapter 3 examines the theological foundation of mentoring, and suggests that the term is not just a modern-day fad but a biblical concept that is found in both the Old and New Testaments. Chapter 4 describes the origin, purpose, content, and implementation of the *Joshua's Men* program in the Hampden Heights Seventh-day Adventist Church in Reading, Pennsylvania. Chapter 5 gives an evaluation of the program as implemented in the Hampden Heights Seventh-day Adventist Church. Lastly, chapter 6 summarizes the strengths of the program and gives suggestions for future implementation.

Purpose of the Project

Joshua's Men is a year-long program designed to encourage spiritual formation and leadership development in the lives of potential leaders in a local church. It was developed in 1986 by Dan Reiland while he was the Executive Pastor of the Skyline Wesleyan Church, a 3,000-member church in San Diego, California. His experience and the success of *Joshua's Men* at Skyline led to the creation of a resource

for pastors to mentor men that is available through the leadership development organization INJOY.¹

Is the *Joshua's Men* program transferable? Can it be duplicated in other church settings? Is this a program that can only be successfully conducted by its author? Could it be as successful in smaller churches? Does it develop men both spiritually and in areas of leadership? Is the mentoring method effective? These questions set the stage for the beginning of this project.

While pastoring in my current district, I saw the potential of using *Joshua's Men* for leadership training within my own congregation. Would it work in my church of 250 members? Could I achieve the same results of developing potential leaders as Reiland had at Skyline?

The purpose of this project was to implement and evaluate the mentoring program, *Joshua's Men*, in the Hampden Heights Seventh-day Adventist Church.

Justification of the Project

There are several reasons for conducting this project. First, is the considerable need to train potential leaders in the local church. It has been my experience that neither conference-sponsored lay training seminars nor leadership training I have held has adequately developed leadership skills in my members. It seems

¹INJOY, based in Atlanta, Georgia, is an organization dedicated to helping people maximize their personal and leadership potential. For further information, contact INJOY, P.O. Box 770, Atlanta, Georgia 30357-0700, 1-800-333-6506.

that perhaps a more personal mentoring approach to leadership development might have tremendous value.

A second justification for the project is the scarcity of models for successful mentoring. Current literature reveals a resurgence of mentoring in both the secular and religious realm. Although the importance of mentoring is indicated, not much has been written on practical methods of mentoring. This was also observed by Fury when she observed that “in too few of the writings are there found to be any guidelines or suggestions as to how one might more effectively function in a mentoring relationship, whether as a mentor or as a mentee.”¹ Swanson noted, in his dissertation on mentoring, that “people believed in the concept [of mentoring], but few were able to put a model into place that worked.”² *Joshua's Men* provides such a model.

A third justification is the opportunity to evaluate the *Joshua's Men* program. Although this program has been purchased by hundreds of churches across North America, it has never been evaluated in a study.

Finally, this project may also provide a plan for busy pastors who want to begin the mentoring process in their churches. It will provide a compilation of the major views on mentoring in the Christian literature, as well as shed some light on the sometimes confusing and contradictory information available on this topic. Suggestions growing out of the actual use of *Joshua's Men* may be helpful in adapting this program

¹Kathleen Fury, “Mentor Mania,” *Saavy* 21 (1980): 43; quoted in David D. Swanson, “Building a Model for Mentoring Ministry in the Local Church” (D.Min. dissertation, Gordon-Conwell Theological Seminary, 1998), 56.

²Swanson, 56.

for greater use in Seventh-day Adventist churches.

Definition of Terms

It is important to understand the definitions of a few terms that will be used in the subsequent chapters of this dissertation. This section will look at three terms: mentor, protégé, and mentoring (or, the mentoring process).

For purposes of this paper, the term *mentor* will be used for the person who is developing another person through the process of relationship. Other names can be interchanged with this, such as guide, model, counselor, teacher, sponsor, and coach.

The *protégé* is the person who is being developed through the relationship with a mentor. The protégé can also be referred to as mentee, mentoree, aspirant, apprentice, counselee, trainee, and disciple.

Mentoring is defined as the process of developing people through relationship(s). Clinton and Stanley expand on this definition in their book, *Connecting*, in which they state that

mentoring is a relationship process in which a mentor, who knows or has experienced something, transfers that something (resources of wisdom, information, experience, confidence, insight, relationships, status, etc.) to a mentoree, at an appropriate time and manner, so that it facilitates development or empowerment.¹

The question may arise, Isn't mentoring just another word for discipleship? If one considers discipling as Jesus did it, then mentoring would be synonymous with discipleship. However, based on the usage of the word in religious literature, I would

¹Paul D. Stanley and J. Robert Clinton, *Connecting* (Colorado Springs, CO: NavPress, 1992), 40.

suggest that the answer is no. Much of what is labeled “discipleship” focuses on training and the giving of information, especially along religious lines (Bible study, witnessing, personal growth, etc.). Mentoring, on the other hand, implies relationship and the building up of the whole person.

I concur with Hendricks and Hendricks when they state that they “do not make a hard and fast distinction between discipleship and mentoring. There is a great deal of overlap. But [we] like the concept of mentoring because it focuses on *relationships*.”¹

In this paper, mentoring and discipleship may be considered interchangeable providing that the reader understands that discipleship is more than just teaching or instruction. It must also involve more than just helping a person grow spiritually or in the spiritual disciplines. Relationship is key and is vital to the definition.

Limitations of the Project

The scope of this project must be limited to adequately cover the subject matter. This section will set the limitations of this dissertation project.

The first limitation addresses the area of the literature. The literature review focuses on the major works of literature, but will concentrate particularly on mentoring literature in the religious field. While some secular authors will be used, the main focus is to review and evaluate what is currently available in the religious world on this topic.

A second limitation focuses on the scope of the evaluation. Based on the

¹Howard Hendricks and William Hendricks, *As Iron Sharpens Iron* (Chicago: Moody Press, 1995), 183.

testimonials that have been received by Reiland on his program, it appears that *Joshua's Men* has had wide success in its usage in various churches in North America. This is not a national study of the effectiveness of *Joshua's Men*. It is a study done in a local church setting. The results may differ from church to church and even from one group of men to another. However, this paper focuses on the effectiveness of the program in the lives of six men from the Hampden Heights Seventh-day Adventist Church who volunteered to participate in this study.

Finally, there is the limitation of gender. *Joshua's Men* was designed to mentor a very specific group—Christian men who are married, have children, and show leadership potential. The program, by design, is gender exclusive, due to the topics discussed and the level of intimacy in sharing. However, its exclusivity is not discriminatory. There are many programs within the church that focus on specific groups (i.e., youth ministries, singles ministries, young-at-heart clubs, women's ministries). While *Joshua's Men* is designed for men, the same principles for mentoring can apply to a wide variety of groups.

Methodology

The *Joshua's Men* program was conducted in accordance with the leader's manual. The group met once a month for a year. Two evaluation tools were used to evaluate the *Joshua's Men* program: 1) monthly evaluations, and 2) interviews.

Monthly evaluations were used to ascertain the participant's response to the *Joshua's Men* program and its components. The men were asked to rate the overall

valuableness of the topic, the reading material, and the presentation and discussion during the meeting. They were also asked to share how they had begun to apply what they learned.

The interviews were designed to evaluate the effectiveness of the *Joshua's Men* program in the men's lives. Two different interviews were used: an initial interview at the start of the program, and a year-end interview involving both the men and their wives.

The tools used for evaluation are found in Appendix F. A more detailed account of the project results will be presented in chapter 5.

Personal and Professional Context

My interest in the subject of mentoring begins with my own experience. In the light of this research and project I have been able to look back at my own experience and see various people who have served in the role of mentor for me. Long before the term "mentor" became in vogue, key people had shared with me their values and insights to living that directed me in my life and ministry.

My pastoral experience has taught me that leadership training and development in the local churches I have pastored has been lacking. The seminar approach, traditionally used by the local church and the conference, has not been effective in developing leadership in my church members. In my current district, the Hampden Heights Seventh-day Adventist Church, few from my congregation have attended the conference-sponsored lay training programs.

Jesus' own example was to take people with Him and train them by doing and being with them in ministry. His secret was that He spent time with the ones He was training—He mentored them. While attending a leadership seminar in Pennsylvania, I came across a program that seemed to fit Jesus' method.

Joshua's Men is a leadership mentoring program that has helped to re-energize my own ministry by focusing on the development of people, rather than merely running programs. Its mentoring philosophy has helped in the spiritual development and leadership training of members in my church. It is my belief that mentoring can make a difference in the lives of those who participate in it. I have experienced it both personally and professionally. Mentoring is a powerful tool that can change the life of both the protégé and the mentor.

Summary

Allan Emery, of ServiceMaster Industries, recalls a conversation with Robert Lamont, the pastor of the First Presbyterian Church in Pittsburgh. Lamont used a childhood metaphor to describe the success he had experienced in his life. He stated that “when I was a schoolboy, we would occasionally see a turtle on a fencepost and when we did, we knew that someone had put him up there. He didn’t get there by himself. That is how I see my own life. I’m a turtle on a fence post.”¹

¹Hendricks and Hendricks, 221.

Commenting on this illustration, Hendricks and Hendricks make this

analogy:

What an intriguing image—a turtle on a fencepost. In many ways it describes the mentoring process. When you see a man achieve great heights, beyond what anyone would have expected, you tend to wonder: Who put him there? Who helped him accomplish his triumphs? In fact, one of my favorite questions to successful individuals is “Who have been your mentors? Who are the people who account for who and what you have become?”

Quite often, the person instantly lights up in a smile and gives a name or names. He knows immediately what I am talking about. He knows better than anyone that his success derives in large measure from the help of a key individual or two. Such is the power of a mentor.¹

The potential that a mentoring program has to offer is great. It is my hope that the information and research recorded in this dissertation will inspire and encourage the reader to participate in the mentoring process. And, as a result, churches, pastors, and members may begin to understand and experience the power of mentoring.

¹Ibid.

CHAPTER 2

LITERATURE REVIEW

Introduction to the Literature Review

Mentoring is a buzzword in many circles today. However, until the late 1970s little could be found in the literature on the subject. During the last twenty-five years the topic has gained notoriety and the amount of material on mentoring has grown dramatically.

The focus of this chapter will be to give an overview of current literature on the subject of mentoring. Because of the spiritual emphasis of this dissertation, the review will concentrate more heavily on the available religious literature and less on the secular. It is my hope that this literature review will provide a resource for those wanting to understand the major views of Christian mentoring today.

Origin of Mentoring

The inception of the term “mentor” can be traced to the ancient literary classic *The Odyssey*.¹ Homer created a figure named Mentor who is asked by the main character and hero of the tale, Odysseus, to take care of his young son Telemachus. As

¹Homer, *Odyssey*, trans. Albert Cook (New York: W. W. Norton & Company, 1967).

Odysseus goes off to fight in the Trojan War, it falls to Mentor to train his friend's son. Odell observes that the training "was not confined to the martial arts but was comprehensive in that it included every facet of Telemachus' life."¹

The relationship between Mentor and Telemachus was not without difficulties. "Mentor had the challenge of making Telemachus aware of the mistakes he made without having Telemachus become rebellious. Indeed, one of Mentor's goals was to guide Telemachus so as to help him learn from his own errors in judgment."² Mentor must have been successful in his role, for as Engstrom observes, "Telemachus grew up to be an enterprising lad who gallantly helped his father recover his kingdom."³

Homer's character Mentor became the prototype of all mentors. Based on this classic piece of literature, the term mentor has come to mean a trusted friend and advisor.

History of Mentoring

Though formally named in *The Odyssey*, "the concept of mentoring is by no means a recent phenomenon."⁴ MacDonald notes that, in the past, mentoring happened everywhere. While Homer gets the credit for introducing this term, "mentoring was

¹Sandra J. Odell, *Mentor Teacher Programs* (Washington, DC: National Education Association of the United States, 1990), 5.

²Ibid., 6.

³Ted W. Engstrom, *The Fine Art of Mentoring* (Brentwood, TN: Wolgemuth & Hyatt, 1989), 4.

⁴Edward C. Sellner, *Mentoring: The Ministry of Spiritual Kinship* (Notre Dame, IN: Ave Maria Press, 1990), 24.

assumed, expected, and, therefore, almost unnoticed because of its commonness in human experience.”¹

In reviewing human history, Mallison finds that “mentoring has always been part of the fabric of society.”² It was “a way of life between the generations,”³ a means of passing on identity, history, and values. Swanson calls mentoring “a historical principle.”⁴

Families were the original source of mentoring, passing on religious beliefs, trades and skills, and heritage to the younger members. In addition, MacDonald observes that

from the earliest years, these mentors [mother, father, extended family] gave children a sense of “maleness” and “femaleness” and taught them what work was all about and how it was done, what character meant, and what were the duties and obligations of each member of the community.⁵

Another source of mentoring in ancient times was in the areas of the arts, craft, and commerce.⁶ Several authors point out that this type of mentoring is best observed in the trades by the artesian/apprentice relationship. MacDonald states that

¹MacDonald, ix.

²John Mallison, *Mentoring to Develop Disciples & Leaders* (Lidcombe, NSW: Scripture Union; Adelaide, South Australia: Openbook Publishers, 1998), 10.

³MacDonald, ix.

⁴Swanson, 54.

⁵MacDonald, ix.

⁶Margo Murray, *Beyond the Myths and Magic of Mentoring* (San Francisco: Jossey-Bass Publishers, 1991), 7.

mentoring was the “chief learning method”¹ in the society of artisans. The young apprentice would not only learn a particular skill or trade, but also how to live the role of the occupation.

In the wake of the industrial revolution, the practice of mentoring disappeared as a way of life and a natural phenomenon. The primary mentors (parents and craft guilds) began to give way to the employer/employee relationship. Murray notes that

employers’ focus shifted away from maintaining quality and tradition toward increasing their profits. What benefitted the master no longer benefitted the apprentice. Lower wages and longer work hours eventually gave birth to the unions. The turbulent era of worker against management was born.²

Though still practiced by a few individuals and families, mentoring was largely lost sight of in society.

Resurgence of Interest in Mentoring

The late 1970s brought a resurgence of interest in mentoring. A review of current literature on mentoring reveals several plausible reasons for this increased interest. They can be classified into three significant areas: 1) technological changes, 2) educational changes, and 3) changes in the traditional family unit.

The first area is *technological changes*. Mentoring takes place within the context of relationship. Technology, however, has created an environment where meaningful relationship can be difficult to establish and maintain. Computers, internet.

¹MacDonald, ix.

²Murray, 8.

cellular phones, pagers, and other technological devices, while increasing the ability to communicate, have reduced the opportunity for meaningful relationships. Swanson points out that people “are able to conduct the majority of their lives without ever encountering another human being face-to-face.”¹ This contributes to the extreme individualism and lack of accountability in society, which Stanley and Clinton feel has created a need for mentoring.² Biehl also believes that this “high tech” society has “increased the need for warm relationships to keep life balanced.”³

Another area that causes a move towards mentoring is *educational changes*. Elmore points out two differing models or methods of education used throughout history.⁴ The first is the Hebrew model, as shown in the Bible. Relational in nature, it involved not only instruction, but demonstration of the truths and principles taught. This method also provided accountability to the learners. The focus of the education was “on the mentor not the material.”⁵

The second model of education, what Elmore calls the Greek model, has been predominately used since the industrial revolution in both classrooms and workplaces of society. It tends to be cognitive and cerebral in nature. Relationship is

¹Swanson, 8.

²Stanley and Clinton, 45.

³Bobb Biehl, *Mentoring: Confidence in Finding a Mentor and Becoming One* (Nashville, TN: Broadman & Holman Publishers, 1996), 12.

⁴Tim Elmore, *The Greatest Mentors in the Bible* (Denver, CO: Kingdom Publishing House, 1996), 3-5.

⁵Ibid., 5.

overshadowed by test scores and productivity. A comparison of the Hebrew and Greek models is shown in table 1.

TABLE 1
A CONTRAST OF TWO LEARNING METHODS

Greek “Classroom Model”	Hebrew “Coach Model”
<ul style="list-style-type: none"> • Academic • Passive • Cerebral/Informational 	<ul style="list-style-type: none"> • Relational • Experiential • On-the-Job Training

Source: Tim Elmore, *The Greatest Mentors in the Bible* (Denver, CO: Kingdom Publishing House, 1996), 3.

Though the Greek model provides the most efficient way to transfer information, it is not without disadvantages. Stanley and Clinton tell us that the current learning process “relies primarily on computers, classrooms, books, and videos. Thus, today *the relational connection between the knowledge-and-experience giver and the receiver has weakened or is nonexistent.*”¹ Even in the secular business world, people are wanting more than can be delivered by the traditional educational process. Murray lists the need for leadership, the irrelevance of theory-based formal education to the real-world management and administrative needs, dissatisfaction with the functional illiteracy of entry-level employees, and disenchantment with traditional training programs as motives

¹Stanley and Clinton, 18.

entry-level employees, and disenchantment with traditional training programs as motives for the increase in mentoring in the secular business world.¹

A third area that has caused an increase in mentoring is *changes in the traditional family unit*. As society moved from an agricultural era to an industrial age, the focus of life began to shift away from the home and family unit. As families moved to the cities and members began working outside the home, the time that families spent together decreased. The trend of less meaningful family time continues today. Swenson notes that “spouse-to-spouse time averages as little as four minutes a day of meaningful conversation. Parent-to-child quality time resides in the same neighborhood: between thirty-seven seconds and five minutes a day, depending on the study.”²

Another factor affecting the change of the traditional family unit is the mobility of our society.³ As job and educational opportunities move people away from family, those who would be natural mentors no longer live close by. As a result, mentors for significant life questions are not present.

In addition, Swanson cites that the traditional family unit has also been changed by the increase in separation and divorce of parents, a greater incidence of sexual abuse in the home, and more women working outside the home.⁴ The sense of

¹Murray, 19-21.

²Richard A. Swenson, *Margin* (Colorado Springs, CO: NavPress, 1992), 154.

³Biehl, 11-13.

⁴Swanson, 10-14.

community and relationship once provided by the home has largely disappeared.

Mentoring may be the “buzzword of the ‘90s.”¹ There are, however, a variety of reasons dating from the industrial revolution that have brought this once-lost principle back toward the forefront.

Mentoring in the Secular World

In the secular realm, there are many examples of the mentor-protégé relationship. Odell finds that “history is replete with examples” of the relationship found between Mentor and Telemachus in Homer’s *The Odyssey*. She cites names like Socrates and Plato, Lorenzo de Medici and Michelangelo, and Haydn and Beethoven. She also finds Charlotte, in *Charlotte’s Web*, another literary example of a mentor.²

The modern revival in mentoring is credited to Daniel Levinson’s 1978 book entitled “The Seasons of a Man’s Life.”³ Levinson’s epic study and resulting publication started the focus on the adult life-cycle and adult development. He stated that life is cyclical and that the mentoring relationship is critical during certain periods of transition between life stages. This book opened the gate for a flood of material on mentoring. Both Murray and Odell point to the 1970s and 1980s as a time of rapid growth in the concept and use of mentoring.

Bobb Biehl supports this observation by citing a study done by Stephen E.

¹Elmore, *The Greatest Mentors in the Bible*, 2.

²Odell, 6.

³Daniel J. Levinson, *The Seasons of a Man’s Life* (New York: Ballantine Books, 1978).

Olsen, then a student at Biola University. According to Olsen's research,

prior to the 1970's, literature on mentoring was virtually nonexistent. Between 1890 and 1980, Dissertation Abstracts International lists only four dissertations on the subject; whereas between 1980 and 1984, over 100 dissertations on mentoring are cited in the field of education alone. Gray (1986) notes that over 400 articles and research studies focused on mentoring in the years between the mid 1970's and 1986. This literature production has continued unabated. In the 4 years between 1988 and 1992, the Dissertation Abstracts computer database lists 372 dissertations that use *mentor* as a key word; and between January 1993 and June 1994 alone, there are an additional 153 dissertations on mentoring.¹

Since 1994 numerous books and journal articles have been written on the subject of mentoring. Murray observes that "today one can find mention of mentoring in almost every publication aimed at managers, administrators, educators, human resource professionals, and the general public."² A casual glance at the literature confirms this. The literature reveals that mentoring relationships occur in politics,³ nursing,⁴ dentistry,⁵ teaching,⁶ and sports.⁷ One can even find a mentor on the internet.⁸

¹Biehl, 11.

²Murray, xiii.

³John J. Miller, "Congressboy," *National Review* 51, no 11, (1999): 28, 29.

⁴Paul Armitage and Philip Burnard, "Mentors or Preceptors? Narrowing the Theory-Practice Gap," *Nurse Education Today* 11 (1991): 225-229. In the field of nursing "mentor" and "preceptor" are referring to the same concept.

⁵Brian R. Davies, "Prospects for Mentoring in Dentistry," *Medical Teacher* 21, no. 3 (May 1999): 322, 323.

⁶Leslie Huling-Austin and others, eds., *Assisting the Beginning Teacher* (Reston, VA: Association of Teacher Educators, 1989).

⁷Romesh Ratnesar, "Changing Stripes," *Time Magazine*, August 14, 2000, 66. This article talks about golfer Tiger Woods and his mentors.

⁸nmp.mentoring.org is one of many web sites that offers help in mentoring.

Since this project focuses on the religious world and mentoring, it is outside the parameters of this paper to give an exhaustive review of all the secular literature. For further study, Swanson, in his dissertation on mentoring, gives a good overview of mentoring in the secular world, especially as it relates to business, education, and social work.¹

One observation that seems evident in the perusal of secular literature on this topic is that mentoring in the secular world seems to serve other purposes than developing people through relationship. The emphasis seems to portray mentoring as a way to orient new employees to a job, keep employee dropout rates down, and enable promising young workers to climb the corporate ladder. Relationships between mentors and protégés may develop; however, the emphasis is on a task or goal rather than on a person and the transferring of life principles to another.

Mentoring in the Religious World

Mentoring is a reasonably recent term in Christian circles. Therefore, some may conclude that mentoring is a “secular” concept borrowed from the business world. However, “what mentoring seeks to describe has been the focus of Christian community since its inception.”² Though many examples of mentoring are found in the Bible (see chapter 3), Swanson believes it has been “underutilized in the ministry of the church.”³

¹Swanson, 58-70.

²Mallison, 5.

³Swanson, v.

Swanson also notes that at a time when Americans are ripe for spiritual discovery and growth, “the church is failing in its mission to connect with their needs and problems. The church is not standing in that relational breach.”¹ In the light of the culture of our times, the mobility of society, the breakup of the family, and the high-tech age in which we live, mentoring can be a tool used by the church to reach the world. So that mentoring in the religious realm does not become like mentoring in the secular world, however, Swanson insists that mentoring must be developed on “a biblical foundation so that those persons involved will know the differences between secular and Christian mentoring.”²

Since the late 1980s, many Christian authors have written books on the subject of mentoring from a biblical perspective. Though not an exhaustive list, some of the most prominent and helpful books follow.

The first is Ted Engstrom’s *The Fine Art of Mentoring* (1989). He presents a good overview of mentoring from a biblical perspective, and includes practical information on who can mentor and how to go about the selection of choosing a mentor. Engstrom also includes several chapters on where Christian mentoring should take place, such as the home, church, and the workplace. He concludes his book by pointing out some characteristics of the Model Mentor, Jesus.

Howard and William Hendricks, father and son, team up to write the book *As Iron Sharpens Iron* (1995). This book is divided into two major sections. The first

¹Ibid., 17.

²Ibid., 97.

section speaks to those who want to find a mentor, addressing topics such as how to make oneself an attractive protégé, how to identify and find the kind of mentor one needs, understanding the process of a mentoring relationship, and the protégé's responsibility in the growth process. The second section speaks to men who are willing to be mentors. It describes the call and need for mentors today, gives reasons for becoming a mentor, and shares practical guidelines and suggestions for how to be an effective mentor.

Mentoring: Confidence in Finding a Mentor and Becoming One (1996) was written by Bobb Biehl. His book gives a “nuts and bolts” look at mentoring. He shares what mentoring is and how it is done, from both the mentor's and protégé's perspective. His section on the twenty most-asked mentoring questions is comprehensive and informative. Also included is a section suggesting how to launch a mentoring program in the local church.

Tim Elmore has written two books on mentoring. The first, *Mentors in the Bible* (1996), gives a brief history of mentoring and, using the example of Jesus, describes the process involved in the mentoring relationship. Most of the book contains a study of thirty-two mentor-protégé relationships found in the Bible. At the end of each study is a series of questions that he calls “Reflect and Respond,” which allows for an individual or a mentor/protégé to review the mentoring principles of the example just studied. Elmore's second book, *Mentoring: How to Invest Your Life in Others* (1995), is a more practical work on the how-to's of mentoring. It addresses such questions as, What is mentoring? How do I find a mentor/mentoree? and, How can I be a successful mentor?

Mentoring to Develop Disciples and Leaders (1998) is a detailed resource written by John Mallison. Mallison introduces the subject by sharing his own journey in mentoring as well as tracing the origin of mentoring and laying a sound biblical and theological basis. He points out the great need for mentoring, gives a clear understanding of the various dimensions of mentoring and what is involved, and shares with potential mentors practical guidelines to be successful. It is a thorough and comprehensive primer for mentoring.

Perhaps the most comprehensive book on the subject of mentoring in the Christian literature today is the book *Connecting* (1992) by Paul Stanley and Robert Clinton. This readable manual contains information regarding almost everything one needs to know about mentoring. Their “Ten Commandments for Mentoring” provide a starting place for those interested in the mentoring process. However, most helpful is their mentoring continuum that details the various types of mentoring and sheds light on the sometimes confusing and conflicting world of mentoring.

Myths of Mentoring

There are a number of myths concerning mentoring. As a result, many people have a misconception about the mentoring process. This section will enumerate some of the more prominent myths referred to in the literature.

One myth is that there is an ideal or perfect mentor. People sometimes feel that they must find or be the perfect mentor who will fulfill the whole range of mentoring

functions. Stanley and Clinton point out that “few of these exist, if any.”¹ Biehl also tries to ease this myth by reminding would-be mentors that their protégés never actually expect their mentor to be perfect. Instead, he admonishes mentors to “care and, as much as possible, be there when your protégé needs help.”²

A second myth implies that only the old can mentor. The stereotypical picture is of an old man with white hair, full of wisdom and experience. Biehl points out that one can act as a mentor at any age, young or old.³ Akin to this myth is the one that states a mentor must have all the answers or that one must be an ordained minister to be a mentor.⁴ Often people associate a mentor with “some holy man or guru who has God’s infallible word from on high.”⁵ Biehl suggests to potential mentors that they have not had nor will they ever have all the answers.⁶ Neither is it expected of them by the protégé.

Another myth is that anyone can mentor. While there is potential for everyone to mentor, not everyone should. Biehl believes that not everyone has the personality suited to mentoring. He also states that there are times in a person’s life when he should not mentor another person. One of these times is what he calls the “Survival

¹Stanley and Clinton, 45.

²Biehl, 41.

³Ibid., 39.

⁴Gene Warr, “Discipleship as Lifestyle,” in *Discipleship*, ed. Billie Hanks, Jr., and William A. Shell (Grand Rapids: Zondervan Publishing House, 1993), 170.

⁵Hendricks and Hendricks, 96.

⁶Biehl, 42.

Phase” of life, when a person is under so much pressure that he has no reserve left at the end of the day. Another time in a person’s life not suitable to mentoring is the “Success Phase,” when responsibilities are high and there is no time left in the schedule for the added responsibility of mentoring.¹ Related to this myth is the idea that one should always say yes when asked by a potential protégé for mentoring. Citing the example of Jesus, Shank reminds readers that “you can’t say yes to every request for your time.”² Though Jesus had a noted public ministry, He concentrated on only twelve men to mentor.

In addition to myths about the mentor, there are also myths concerning the mentoring process. One is that mentoring involves a curriculum that the mentor must follow to teach a protégé. Elmore asserts that a mentor must “invest” his life in his protégé.³ Though materials may be used, Biehl reminds the mentor that “no curriculum or checklist or theory could replace a mentor’s life experience.”⁴

Elmore believes that many Christians have unknowingly believed myths about mentoring by confusing the mentoring process with three areas of church life: Christian education (implanting of information for knowledge sake); Christian

¹Ibid., 61-63.

²Bob Shank, *Enhancing Your Ministry Through Mentoring* (Pasadena, CA: Charles E. Fuller Institute, 1993), cassette. This recording is vol. 36 of a series called “The Pastor’s Update: Skills for Ministry Leaders.”

³Tim Elmore, *Mentoring: How to Invest Your Life in Others* (Indianapolis, IN: Wesleyan Publishing House and Kingdom Publishing House, 1995), 97.

⁴Biehl, 42.

objectives of mentoring, though mentoring may include these.

Another myth is that the mentoring process happens quickly and that one will see immediate, measurable results.¹ Shank clearly states that this is not possible. Mentoring is not a “one meeting event” or “something you can perform and complete in 30 days.”² By its nature, mentoring involves a relationship, and relationships take time to develop.

Finally, there is a myth that mentoring will always succeed. “One of the great misconceptions in working with people is that you always succeed. You don’t.”³ Warr cites the biblical examples of Gehazi, a disciple of Elisha, in 2 Kings, as a good example of this.⁴ In spite of the best intentions of both protégé and mentor, not all mentoring relationships are successful for a variety of reasons.

Definitions of Mentoring

To define mentoring and the mentoring process is a difficult task. In her overview of the literature on this subject, Merriam declares that in her investigation “a precise definition of mentoring—at least one that all could agree upon—was not to be

¹Warr, 171.

²Shank, cassette.

³Warr, 171.

⁴Ibid.

found.”¹ She states that “the phenomenon begs for clarification.”² Biehl concurs that mentoring “does not mean the same thing to everyone. . . . As people give the word more and more meanings, it becomes less and less clearly understood.”³ In my own research of the literature, their conclusions seem accurate. There are as many definitions of the mentoring relationship as there are writers. The meanings differ so widely that one can get the idea that the writers are not talking about the same thing.

Following is a list of definitions for the term “mentor.” These are listed to give a representation of the various definitions used in the literary world.

1. Webster’s dictionary defines mentor as a “trusted counselor or guide.”⁴
2. Mallison states that “Christian mentoring is a dynamic, intentional relationship of trust in which one person enables another to maximize the grace of God in their life and service.”⁵
3. Swanson sees mentoring as “a model which seeks to build a relationship between two persons or two couples in which the mentor can teach and encourage the

¹Sharan Merriam, “Mentors and Protégés: A Critical Review of the Literature,” *Adult Education Quarterly* 33, no. 3 (Spring 1983): 162.

²*Ibid.*, 171.

³Biehl, 17.

⁴*The New Merriam-Webster Dictionary*, 1989 ed., s.v. “mentor.”

⁵Mallison, 8.

mentee to apply biblical, Christian principles across the spectrum of the human experience.”¹

4. Murray defines mentoring as “a deliberate pairing of a more skilled or experienced person with a lesser skilled or experienced one, with the agreed-upon goal of having the lesser skilled person grow and develop specific competencies.”²

5. Shank proposes a definition of mentoring as “a deliberate transfer of wisdom from one person to another, with the emphasis on credibility, experience, time, and relationship in the transfer process.”³

6. Holliman states that “mentoring is sharing one’s wisdom with another.”⁴

7. Elmore defines mentoring as “a positive dynamic that enables people to develop potential.”⁵

Although different, the above definitions reveal four important elements in mentoring. The first is that mentoring involves *people*. Though the participants are called by a variety of terms, the mentoring relationship involves at least two people, the mentor and the protégé. A computer or book can help a person develop a particular skill or give information, but that does not constitute mentoring.

¹Swanson, 25, 26.

²Murray, xiv.

³Shank, cassette.

⁴Pamela J. Holliman, “Mentoring as an Art of Intentional Thriving Together,” in *The Arts of Ministry*, ed. Christie Cozad Neuger (Louisville, KY: Westminster/John Knox Press, 1996), 163.

⁵Elmore, *How to Invest*, 13.

Second, mentoring involves a *process*. Mentoring is not a once-and-done meeting. It is a process that takes time to develop. Seminars, lectures, even weekend retreats, cannot of themselves produce a mentoring situation.

Third, mentoring involves a *transfer*. This transfer goes beyond the mere transfer of information, knowledge, and skill to that of wisdom, philosophy, and values. It enables the development of the whole person.¹

Finally, mentoring includes the key element of *relationship*. Biehl states that “at its essence, mentoring is a relationship.”²

As stated in the chapter 1, the definition used in this paper comes from Stanley and Clinton. In their book, *Connecting*, they state that

mentoring is a relationship process in which a mentor, who knows or has experienced something, transfers that something (resources of wisdom, information, experience, confidence, insight, relationships, status, etc.) to a mentoree, at an appropriate time and manner, so that it facilitates development or empowerment.³

This definition includes all four elements of mentoring and gives an open, but more concise, definition of mentoring.

Aspects of Mentoring

This section will point out the most common aspects that need to be considered in the mentoring relationship: format, time, size, proximity, perspective, and

¹Holliman, 163.

²Beihl, 21.

³Stanley and Clinton, 40.

association. It is interesting to note that within each aspect are viewpoints from the literature that seem to contradict each other.

Format

The first aspect to be considered is *format*. There are two kinds of mentoring formats found in the literature. The first is “structured” mentoring, also referred to as facilitated,¹ formal,² and intentional mentoring.³ The second mentoring format is “spontaneous” mentoring, also referred to as informal⁴ or unintentional.

Murray has noted that structured mentoring “has been around since ancient Greece, perhaps since the beginning of humanity.”⁵ This type of mentoring pairs up two people by assignment, usually an older or more experienced person with a younger or less experienced person. The pairing process may try to match the mentor and protégé or it may simply be randomly done. Hendricks and Hendricks note that structured mentoring takes place in government, business, education, and parachurch ministries.⁶ This aspect of mentoring is valuable for the transfer of information or learning a skill. Murray believes that “facilitated mentoring can give a protégé the same opportunity offered the

¹Hendricks and Hendricks, 98.

²Susan Fowler Woodring, *Mentoring: How to Foster Your Career's Most Crucial Relationship* (Boulder, CO: CareerTrack Publications, 1992), cassette #4.

³Holliman, 163.

⁴Murray, 6.

⁵Ibid., 187.

⁶Hendricks and Hendricks, 99.

apprentice of medieval times—a chance to learn from a master.”¹

Hendricks and Hendricks observe that “by far, the most common form of mentoring is the informal approach.”² This type of mentoring is best described as something that just happens. There is no plan or organized way to match up mentors and protégés, nor is there an agenda for content or format. The needs of one individual are met by the strengths and experience of another.

Proponents of spontaneous mentoring feel that this type of mentoring allows for a more natural relationship between the mentor and the protégé. It contains a characteristic “crucial to the more intense mentor relationships—that the two people involved are attracted to each other and wish to work together.”³ Woodring compares the mentoring relationship to a marriage. A fixed arrangement will work but “the relationship will be more meaningful when two people seek each other out and are willing to work at the relationship.”⁴

While structured mentoring may need to take place in certain situations, Woodring believes that it is probably better to create an atmosphere where mentoring can take place.⁵ By far, most authors agree that mentoring seems to work best when it is simply allowed to happen.

¹Murray, 10.

²Hendricks and Hendricks, 100.

³Merriam, 171.

⁴Woodring, cassette #4.

⁵Ibid.

Time

A second aspect of mentoring deals with *time*, or the length of the mentoring period. There are two schools of thought on this mentoring type. One involves a long-term mentoring period and the other a short-term period.¹

The long-term view sees the mentoring process as stretching over many years. Biehl believes that, ideally, the relationship between the mentor and protégé should last a lifetime.² While many writers share the view that the potential for a lifetime is possible, the reality of experience seems to indicate that the length of a mentoring period varies from situation to situation depending on the mentor, protégé, and the circumstances and situations in each of their lives.

Size

A third aspect of mentoring to be considered is *size*. A number of the examples of mentoring cited in the literature reveal a one-on-one relationship between the mentor and protégé. On the other hand, Vanatta reveals advantages to mentoring within the context of a group setting, i.e., where a mentor takes on two or more protégés.³ It appears that successful mentoring can and does occur in either setting.

¹Elmore, *Mentors in the Bible*, 8.

²Biehl, 19.

³Lucibel VanAtta, *Women Encouraging Women* (Sisters Lake, OR: Multnomah Press, 1987), 114-115.

Proximity

Another aspect of mentoring is *proximity*. Most mentoring literature assumes that the mentor and protégé will be, at least initially, in close proximity to each other. However, there is another view, called distant mentoring,¹ which allows for mentoring outside the context of a proximate relationship.

Some proponents of this type of mentoring believe that a book can serve as a mentor, apart from a relationship with someone.² Another example of distance mentoring is the influence of someone never met.³ Sellner mentions Robert Kennedy as one of his mentors, yet his only contact was to hear Kennedy give a speech on the steps of the old courthouse in Indianapolis, Indiana.⁴ Elmore feels that this distance mentoring can occur with individuals not even in our lifetime, such as historical or biblical figures.⁵

Distance mentoring is not without its critics, however. Murray states that “the distant star who attracts a number of imitators is not a mentor, by my definition, because only the imitators know of the influence.”⁶ For most writers, mentoring involves a relationship, of which proximity is a key ingredient.

¹Elmore, *How to Invest*, 105.

²Earl Palmer, *The 24-Hour Christian* (Downers Grove, IL: InterVarsity Press, 1987), 14.

³Sellner, 13.

⁴Ibid., 23, 24.

⁵Elmore, *Mentors in the Bible*, 152.

⁶Murray, xiv.

Perspective

Another aspect to consider is perspective. One perspective of mentoring is called ordinary mentoring,¹ also referred to as non-Christian mentoring.² This type of mentoring is commonplace in the majority of literature on mentoring. A second philosophy, common in religious literature, is Christian mentoring,³ or spiritual mentoring⁴.

The primary difference between ordinary and spiritual mentoring is the basis from which mentoring is done. Spiritual mentoring is ordinary mentoring with a biblical perspective. Both types of mentoring can cover the same areas of life; however, spiritual mentoring includes the spiritual aspect of an individual's life and holds "that the primary resource of both the mentor and the mentoree is God."⁵

Biehl recommends that a Christian never have a non-Christian mentor because "the value system of a mentor always comes through in a mentoring relationship."⁶ Hendricks and Hendricks conclude that while Christians seeking a mentor may find non-Christians who can make a positive impact on their lives, whenever

¹Sellner, 9.

²Hendricks and Hendricks, 76.

³Ibid., 76.

⁴Sellner, 9.

⁵Ibid.

⁶Biehl, 66, 67.

possible their first choice for a mentor should be a vibrant Christian who can challenge them “from a biblical foundation.”¹

Association

A final aspect of mentoring is *association*. The mentoring literature seems to imply a protégé being mentored by an older person. Though mentioned less frequently, the literature also mentions associations such as peer mentoring (friends mentoring friends)² and mutual mentoring (between husband and wife).³

Types of Mentoring

A look at the various aspects of mentoring may lead one to ask, What is mentoring? The confusion lies in the apparent contradictions. How can mentoring be both formal and informal? In close proximity and long distance? For a lifetime and temporary?

The seemingly contradictory citations on mentoring and the mentoring relationship have been brought into focus by the work of Stanley and Clinton. Their mentoring chart (see table 2) helps to bring order to the diversity of mentoring. Stanley and Clinton categorized the various mentoring types into three main groups: intensive, occasional, and passive. These groupings show that mentoring can be done from a variety of levels. The table also shows that there is a direct positive correlation between

¹Hendricks and Hendricks, 77.

²Mallison, 15.

³Woodring, cassette #3.

TABLE 2

MAJOR THRUSTS OF MENTORING TYPES

MENTORING TYPE/FUNCTIONS	CENTRAL THRUST OF EMPOWERMENT
Intensive	
1. Discippler	Enablement in basics of following Christ.
2. Spiritual Guide	Accountability, direction, and insight for questions, commitments, and decisions affecting spirituality and maturity.
3. Coach	Motivation, skills, and application needed to meet a task, challenge.
Occasional	
4. Counselor	Timely advice and correct perspectives on viewing self, others, circumstances, and ministry.
5. Teacher	Knowledge and understanding of a particular subject.
6. Sponsor	Career guidance and protection as leader moves within an organization.
Passive	
7. Model Contemporary	A living, personal model for life, ministry, or profession who is not only an example but also inspires emulation.
Historical	A past life that teaches dynamic principles and values for life, ministry, and/or profession.

Source: Paul D. Stanley and J. Robert Clinton, *Connecting* (Colorado Springs, CO: NavPress, 1992), 42.

the mentoring type and the level of involvement in each mentoring situation. The higher on the table that the mentoring type is listed, the greater the level of involvement on the part of both the mentor and the protégé.

Perhaps the reason there are so many mentoring types is that there are a variety of people and types of needs to be met. Elmore points out that:

This table [Stanley and Clinton's] of various mentor roles is helpful and liberating. First, because it prevents us from some unrealistic pursuit of one, ideal mentor, or a pursuit to become one, ideal, perfect mentor. Second, it can help all of us see which role we are best suited for. Third, it serves as a guide for us in the different stages of our lives. We will need different kinds of mentors in different places in our ministry or career.¹

Benefits of Mentoring

Though the process of mentoring seems complicated and time consuming, there are definite benefits to being involved in this relational process. Shank suggests that "if benefits did not warrant the investment, none of us would be attracted to the relationship."² This section will look at some of the benefits of mentoring to both the protégé and the mentor.

Benefits to the Protégé

Leading the list of benefits for the protégé in the mentoring process is that of a depth of *relationship* or deep friendship.³ In a relationship-starved world, mentoring

¹Elmore, *Mentors in the Bible*, 6, 7.

²Shank, cassette.

³Ibid.

increases the number of deep meaningful relationships. This association allows the protégé to have someone with whom they can feel safe, bounce ideas off of, and ask questions.¹

A second benefit to the protégé is in having a *model to follow*. Hendricks and Hendricks cite Albert Bandura's work showing that "modeling is the greatest form of unconscious learning there is."² Woodring says that learning by watching or imitating others is one of the "most powerful methods of lifelong learning."³ Mentors provide a model for the protégé to follow.

Another benefit for the protégé is in having someone to give *guidance through the transitions of life*. Smith says that mentoring is more acceptable in today's world because "we have seen the value of someone walking with us through difficult transitional stages of life."⁴ Through the mentor's encouragement, questions, and listening, the protégé gains "the ability to clarify and then pursue the dimensions of [his] dreams."⁵ The experience and wisdom gained from one who has already been down that road can be of significant benefit to the protégé.

The mentoring process also provides much needed *accountability* to the

¹Holliman, 172.

²Hendricks and Hendricks, 27.

³Woodring, cassette #4.

⁴Gregory Michael Smith, "The Adult as Mentor," *Christian Adulthood* (1984/1985): 25.

⁵Sellner, 137.

protégé.¹ Elmore feels that mentoring's popularity "speaks of the tremendous relational vacuum in an individualistic society and its accompanying lack of accountability."² A mentoring relationship helps to set expectations in personal development and hold the protégé accountable to his objectives. Making changes in attitude or behavior is difficult. Murray feels that this is especially true "for the individual left on his or her own."³ A mentor, however, provides motivation and accountability to help the protégé grow and change.

Additionally, the mentoring process helps the protégé to *reach goals more efficiently*. Engstrom observes that "successful people never reach their goals alone."⁴ A mentor can help the protégé to pick up the pace of personal development by sharing his wisdom and experience. In addition, his circle of influence can provide opportunities not heretofore available to the protégé.⁵

Lastly, the mentoring process *benefits others in the protégé's life*. As the relationship between the mentor and the protégé develops, there is a transfer of values and philosophy. The protégé begins to emulate the mentor and even pass on what he has learned. Hendricks and Hendricks see this influence reaching beyond that of the protégé

¹Engstrom, 41.

²Elmore, *How to Invest*, 19.

³Murray, 22.

⁴Engstrom, 3.

⁵Hendricks and Hendricks, 28.

to touch everyone in the protégé's life—spouse, family, church, community, and coworkers.¹

Benefits to the Mentor

As significant as the benefits are to the protégé, the mentor also receives benefits from the mentoring relationship. Sellner states that assisting others through the mentoring relationship “can affect the mentor as much as the person being mentored.”²

As with the protégé, the mentoring process offers the mentor a significant *relationship* with another person. Hendricks and Hendricks applaud the *Promise Keepers*³ movement for encouraging men to pursue close friendships with other men. Because the nature of mentoring involves a meaningful relationship, they believe “that mentoring is one way to accomplish that objective.”⁴

A second benefit to the mentor can be the personal *satisfaction* gained from the mentoring process. There is satisfaction from the participation in the growth of another person.⁵ It is gratifying for the mentor to see his protégé develop leadership skills, define his value system, and mature—and realize that he had a part in the process.

¹Ibid., 30.

²Sellner, 57.

³*Promise Keepers* is a Christ-centered ministry dedicated to uniting men through vital relationships to become godly influences in their world. For more information on this ministry, contact 1-800-888-7595.

⁴Hendricks and Hendricks, 146.

⁵Murray, 8, 9.

This development of people is “one of the most fulfilling activities.”¹ In addition, there is a feeling of significance that comes when a mentor has made a difference with his own life. There are many people who make the headlines, make fortunes, and even make history, but in their lives they are “not making a difference.”² The difference that a mentor makes may be seen not only in the life of the protégé, but in his home and in the lives of those with whom he associates. Another satisfaction is that of leaving a legacy in the lives of others. Hendricks and Hendricks state that “almost every human being has a built-in longing to leave a heritage for the next generation. That longing grows deeper as one grows older. Mentoring is a means for fulfilling that desire.”³

Sellner sees *self-clarification* as another benefit to the mentor. As mentors spend time with their protégés, they often discover that the protégé’s search for answers is “clarifying [their] own questions, and that [they] are not alone in [their] journey of faith and doubts.”⁴ It is while helping others grow that the mentor grows the most.⁵

Hendricks and Hendricks believe that an often overlooked benefit of being a mentor is that of *accountability*.⁶ While one thinks of the mentor holding the protégé accountable, mentoring reminds the mentor that he is accountable for his actions and

¹Hendricks and Hendricks, 151.

²Ibid., 152.

³Ibid., 150.

⁴Sellner, 138.

⁵Hendricks and Hendricks, 149.

⁶Ibid., 148.

influence. Because of the relationship with the protégé, one must remember that there are others watching and following.

Although there are several benefits to the mentor, many authors point out that they may not be immediately realized. Elmore believes that mentoring is the difference between spending one's time and investing one's life.¹ He states that the deposits made over time into another's life will pay "great dividends."² Shank notes that mentoring "does not pay in the short-term, but in the course of a decade and in the course of a lifetime."³

The literature clearly describes mentoring as a win-win situation. Both the protégé and the mentor receive significant benefits from the relationship.

The Mentoring Life Cycle

The relationship between a mentor and a protégé passes through predictable stages. Recognizing these stages is important because it can help to "anticipate certain dynamics" in the relationship.⁴

The literature presents many different views for the stages through which a mentor and protégé pass. Kram identifies four phases within the mentoring life cycle: the

¹Elmore, *Mentors in the Bible*, 155.

²Ibid., 7.

³Shank, cassette.

⁴Hendricks and Hendricks, 218.

initiation phase, the cultivation phase, the separation phase, and the redefinition phase.¹ Odell sees the mentoring process in the following way: Phase 1: Developing the Relationship; Phase 2: Determining the Mentoring Content; Phase 3: Applying Effective Styles and Strategies; and, Phase 4: Disengaging the Relationship.² A third view of the cycle of mentoring includes the stages of Idealization, Disillusionment, Differentiation, and Peership.³ Hendricks and Hendricks feel that the mentoring process follows three stages: Definition, Development, and Departure.⁴

Although labeled differently, these stages of the mentoring cycle have in common the following ingredients: the relationship begins, develops and matures, and then comes to some kind of conclusion or redefinition. This section will use the Hendricks and Hendricks mentoring life cycle as a template for explaining the mentoring process.

Stage 1: Definition

Hendricks and Hendricks label the first stage of the mentoring life cycle *Definition*. This is the tentative, relationship-defining step during which the relationship between mentor and protégé is initiated and defined.

One question asked during this stage is, *Who should initiate the mentor-*

¹Kathy E. Kram, "The Phases of the Mentor Relationship," *Academy of Management Journal* 26, no. 4 (1983): 614.

²Odell, 23-27.

³Holliman, 173, 174.

⁴Hendricks and Hendricks, 218.

protégé relationship? The answer to this question varies from writer to writer. There are some who believe that the protégé should take the initiative and seek out his mentor.¹ Elmore finds this seeking of mentors by the protégé as a biblical practice.² On the other hand, Jesus' selection of the twelve disciples suggests that the mentor seek out the protégé.³ Another view proposes that a third party may pair mentors with protégés. Swanson used this last approach in his dissertation project on mentoring.⁴

Odell puts perspective on the discussion by stating that "mentors and protégés more often than not happen upon one another in an unplanned way."⁵ By far most of the writers see this selection process as going either direction. There are times when the protégé needs to seek out a mentor and vice-versa. It is evident that who initiates may not be nearly as important as the qualities that need to be found in both the mentor and the protégé.

Another question that needs to be addressed in this Definition stage is, *What should one look for in a mentor?* Elmore reveals the difficulty in fully answering this

¹Michael Card, *Integrity Times Two: Michael Card and Phil Keaggy*, interview by Sarah E. Smith and Christine L. Pryor, *Religious Broadcasting* 27, no. 7 (July/August, 1995): 12-19.

²Elmore, *How to Invest*, 30.

³Swanson, 104.

⁴Ibid., 46.

⁵Odell, 11.

question when he suggests that “the list of character qualities that mentors ought to possess could be endless.”¹

The literature reveals a number of sources that list qualities necessary for a mentor. Biehl suggests that a good mentor will be honest, be a model for the protégé, be deeply committed to the protégé, be open and transparent, be a teacher, believe in the potential of the protégé, help the protégé define dreams and goals, be successful in the eyes of the protégé, be willing to learn from the protégé, and be willing to focus on the protégé’s agenda rather than his own.²

Another list, proposed by Ropp, includes commitment to God, integrity of faith commitment, active participation in church community, accepting, willing to take time, comfortable with identity, sense of mission, healthy self-esteem, good communication skills, living with a sense of meaning and purpose in life, openness to learning, and growing from the mentoring relationship.³

Elmore includes initiative, intimacy, influence, integrity, identity, and inner character in his list of qualities for a mentor.⁴ He also provides additional qualities in his acronym, G.O.A.L.S.: Godliness, Objectivity, Authenticity, Loyalty, and Servanthood.⁵

¹Elmore, *How to Invest*, 47.

²Biehl, 99-104.

³Steve Ropp, *One on One: Making the Most of Your Mentoring Relationship* (Newton, KS: Family Life Press; Scottsdale, PA: Mennonite Publishing House, 1993), 5, 6.

⁴Elmore, *How to Invest*, 47, 48.

⁵Elmore, *Mentors in the Bible*, 13.

The above lists are samples of the many that are seen in the literature. It is interesting to observe that qualities of character are just as important as qualities of competency and skill. In looking for a mentor, a protégé should not focus merely on what a person can do (external characteristics), but who he/she is (internal character).

Besides qualities of character, the age of the mentor is a consideration. Typically, the age difference between the protégé and the mentor is somewhere between five and twenty years.¹ However, Elmore believes that “age is not as large a factor as experience and maturity.”² Burrough recommends that a protégé not allow “age [to] be an issue. Let *life’s lessons* be the qualifier.”³

How do I find a mentor? is a third question asked in the Definition stage. Before seeking a potential mentor, Burroughs suggests that a protégé determine his own needs in his current season of life and ascertain what type of mentor he needs.⁴ The protégé can then focus on finding someone who can meet those needs and “whose life models the kind of maturity and integrity and effectiveness that you would inspire to in

¹Elmore, *How to Invest*, 37.

²Ibid.

³Esther Burroughs, *A Garden Path to Mentoring* (Birmingham, AL: New Hope, 1997), xi.

⁴Ibid., 10, 11.

your own life.”¹ Elmore recommends that, for the Christian, the entire selection process be bathed in prayer.²

The potential for finding a mentor is all around us as, technically, “anyone can mentor.”³ By looking in settings such as school, church, and work, one can find a potential mentor in a friend, work associate, teacher, or person admired. Woodring states that, in short, one can find a mentor “everywhere.”⁴

Another question asked by the protégé is, *How do I approach a potential mentor?* There are at least four ways in which this contact can be made: telephone, face-to-face, letters, and through a third person.⁵ Shank recommends approaching with a specific proposal. A potential protégé can point to the part of the person’s life that he/she wants transferred to his/her own, tell the mentor of the time that will be involved, suggest beginning and ending dates, share his/her willingness to take time in necessary preparation and a commitment to the process, and then give the prospective mentor time to pray about it.⁶

Similar to the questions of the protégé, potential mentors also have questions in the Definition stage. First, *What should one look for in a protégé?* The literature

¹Shank, cassette.

²Elmore, *How to Invest*, 27.

³Stanley and Clinton, 28.

⁴Woodring, cassette #3.

⁵Woodring, cassette #4.

⁶Shank, cassette.

reveals a number of sources that list qualities necessary for a protégé. Mallison suggests qualities such as a teachable spirit, ability to reflect, performance, growth in spirituality, responsibility, reliability, and appreciation.¹ The ideal protégé to Biehl is someone who is: easy to believe in; easy to like and spend time with, naturally; easy to keep helping; like family; teachable; one who respects and admires you; self-motivated; and someone who is comfortable with, and to, you.² Elmore uses the acronym F.A.I.T.H. to describe the qualities he feels are important in a protégé: **F**aithfulness, **A**vailability, **I**nitiative, **T**eachability, and **H**unger.³

Again, the above lists are samples of the many that are seen in the literature. In looking for a protégé, a mentor should focus on someone with a desire to learn and who will benefit from and appreciate the investment made in his/her life by the mentor.

In the Definition stage, the potential mentor may also ask, *How do I choose a protégé?* Burroughs suggests that the potential mentor first ask God to lead him/her to a protégé and then be intentional in the selection process.⁴ Elmore adds to this process the recommendation to select a protégé whose shares a similar philosophy of life and to choose “a person with potential you genuinely believe in.”⁵

Another important part of the Definition stage is that of coming to an

¹Mallison, 182, 183.

²Biehl, 122-125.

³Elmore, *Mentors in the Bible*, 13.

⁴Burroughs, 13.

⁵Elmore, *How to Invest*, 42, 43.

agreement or a contract between the mentor and the protégé regarding the relationship. While this can be formal or informal in its nature, writers on the subject feel it is important. An agreement provides a safeguard for both participants in the process.

Murray believes that “the success of the mentoring relationship will be determined to a great extent by the clarity and reasonableness of this agreement. . . . Most of the issues that surface during mentoring relationships can be prevented with frank discussions at the onset.”¹ Some items that need to be discussed include roles, goals, confidentiality, frequency and type of meeting, duration of relationship, and no-fault termination.²

Stage 2: Development

The second stage of the mentoring life cycle is *Development*. Hendricks and Hendricks cite this as the longest of the three stages. It is also the most intense period of the relationship. During this stage, the protégé and mentor meet regularly and their relationship deepens.

Unfortunately, there is little in the literature on the Development stage. There is an understanding that great things happen, but because the situations vary from relationship to relationship, it is difficult or impossible to fully describe or explain this stage of the mentoring cycle.

There seems to be a consensus among authors, however, that this time period

¹Murray, 151.

²Ibid., 151-156.

needs regular evaluation for the health of the relationship. This could be accomplished by reviewing the predetermined agreement. In addition, Woodring suggests several questions that can be asked of the mentoring relationship: Is the relationship still effective? Is there a healthy exchange of benefits? What does the mentor think of the relationship? and, What is the quality of interaction?¹ Regular evaluation will help to eliminate many potential problems of the mentoring relationship.

There is a wide range of opinion on the length of the Development stage. Mallison feels that “some most effective mentoring has lasted for only six or eight sessions—others have continued over years, usually with decreased regularity.”² Biehl believes that, ideally, a mentoring relationship lasts a lifetime.³ Engstrom balances these two thoughts by observing that the mentoring process “has a natural cycle of its own—not a predictable span of time but a function of individual growth adapting to changing circumstances.”⁴

Stage 3: Departure

The final stage of the mentoring life cycle is reached, according to Hendricks and Hendricks, when the objectives needed by the protégé from the mentor are fulfilled. This is known as the *Departure* stage.

¹Woodring, cassette #4.

²Mallison, 121.

³Biehl, 19.

⁴Engstrom, 5.

Closure to the mentoring relationship is a natural part of the cycle. There are many reasons why the mentoring relationship ends, such as the mentor moving away, the needs of the protégé changing, and conflict that causes the relationship to end.¹ Other commitments that infringe on meeting times, a relationship that has not sprouted or grown, and a mentor who has to deal with a personal agenda in his life are additional reasons.² According to Ropp, these are all valid reasons for bringing closure to a mentoring relationship.³

Whatever the reasons, the separation process can be painful for both the protégé and the mentor. However, knowing that most mentoring relationships end can make it easier to plan for. In addition, certain types of events, such as coming to the end of a mentoring contract, graduation, promotion, and marriage, allow for a natural transition in the relationship. Stanley and Clinton see these events as doors. They can either be “exit points” where people can leave a mentoring relationship or “open doors” for them to continue.⁴

Unfortunately, some mentor-protégé relationships do end in bitterness and resentment. This can usually be avoided, however, by understanding and recognizing the mentoring life cycle. Mallison offers a simple strategy to bring a more positive closure to the mentoring relationship. His suggestions include:

¹Elmore, *How to Invest*, 40.

²Ropp, 25.

³Ibid.

⁴Stanley and Clinton, 205.

1. Openness about feelings evoked
2. An overview of how the mentoree thinks he has grown and the mentor's reflection on this growth
3. Recall of God's faithfulness evidenced through specific answers to prayer, guidance, empowerment, and other highlights of the times together
4. A brief worship celebration focusing on the above
5. An exchange of simple symbolic gifts and a meal or coffee together.¹

Ideally, as the mentoring life cycle ends, the mentor-protégé relationship changes to that of friends.² Holliman finds that "continued contact with a mentor is most often initiated by the one who was mentored."³ Shank feels this is because the protégés "have maintained, albeit on a distant and perhaps less frequent basis, . . . a deep and lasting bond" to the mentor.⁴ The mentor-protégé relationship may have ended, but "the mentoring friendship lasts a lifetime."⁵

Gender and Mentoring

When mentoring is discussed, one related topic that arises is that of cross-gender mentoring. Can, or should, there be a mentoring relationship between members of

¹Mallison, 122, 123.

²Elmore, *How to Invest*, 40.

³Holliman, 174.

⁴Shank, cassette.

⁵Elmore, *How to Invest*, 40.

the opposite sex? This section discusses the different views on this topic in both secular and religious literature.

Cross-Gender Mentoring in the Secular World

Evidence in the secular literature suggests that mentoring is mentoring, whether done by gender to gender or cross-gender. Elmore's research reveals that "most studies indicate that in business today many men mentor both men and women. At the same time, many women mentor both sexes."¹ In a traditionally male-dominated corporate world, cross-gender mentoring seems especially important. As the number of women seeking to break into the upper levels of management increases, many women find that a male mentor is their only option.

Though cross-gender mentoring is a common practice in the secular world, it is not without its critics. Murray states that "in spite of some evidence to the contrary, cross-gender pairings will continue to be a subject of special concern."² This is due to the intimate nature of mentoring. Secular literature admits that "sexual attraction does occur in some mentor/protégé relationships. . . . Personal involvement with others is a fact of working life."³ The male-female mentoring relationship does have the potential liability of "creating irrelevant sexual tensions."⁴

¹Ibid., 38.

²Murray, 175.

³Ibid.

⁴Odell, 21.

Odell feels that another liability of the cross-gender mentoring relationship is that they are “more open to public scrutiny.”¹ Murray concurs when she observes that “even when there is no romantic interest between a protégé and mentor, gossips will often manufacture it.”²

Research suggests, however, that “most woman and men do not abandon all sense of propriety when they become mentor and protégé.”³ Murray cites a study of spontaneous mentoring relationships by Allenman (1982) suggesting that “mentoring behavior does not vary with differences in the sex of mentors or protégés or with the gender mix in pairs.”⁴

Literature in the secular world indicates that cross-gender mentoring does occur. Although there is little evidence of widespread impropriety between the sexes, the potential still exists for sexual involvement in cross-gender mentoring relationships.

Cross-Gender Mentoring in the Religious World

Cross-gender mentoring can be found in the Scriptures in the examples of Timothy and his mother and grandmother (2 Tim 1:5) and Deborah and Barak (Judg 4). However, there are far more examples of same-sex mentoring. In addition, the counsel given by Paul in Titus 2:3-5 and 2 Tim 2:2 is directed toward same-sex mentoring.

¹Ibid.

²Murray, 174.

³Ibid., 175.

⁴Ibid.

Mallison summarizes that, in the church, “the norm in mentoring seems to be women mentoring women and men mentoring men.”¹

This conclusion seems universal among Christian authors. Because of the amount of time spent together and the level of intimacy needed for a mentoring relationship, many see this as a concern for Christians who hold values of sexual purity and the sacredness of the marriage relationship. Biehl lists cross-gender mentoring as one of his “Big Three Mentoring Misfires,” and states that he definitely recommends “against mentoring the opposite sex.”² Elmore affirms this view of cross-gender mentoring, recognizing that “the relationship between the mentor and the protégé typically becomes emotionally intimate. Therefore, the protégé and mentor relationship is POTENTIALLY very dangerous to have, outside a marriage. THIS IS NOT RECOMMENDED!”³

Biehl concedes that realistically cross-gender mentoring may happen in a religious setting, and with good results. However, he cautions that both mentor and protégé need to be aware of the “potentially dangerous situation.”⁴ Mallison shares from personal experience the importance of setting clear boundaries in the areas of meeting locations and use of touch.⁵

While cross-gender mentoring can be successful in a group or church setting,

¹Mallison, 119.

²Biehl, 65.

³Elmore, *How to Invest*, 38.

⁴Biehl, 65.

⁵Mallison, 118, 119

it is not without risk. The safer course to take would be in following the biblical examples of same-sex mentoring.

Mentoring Programs

Much has been written in the religious realm about the importance of mentoring. Books, articles, and even the Promise Keepers movement have stressed the need for men to both be mentors and find mentors for their own personal development. One frustration following a perusal of the literature, however, is the lack of direction for *how* to begin the mentoring process and what to do once the relationship has begun. Swanson also shares this observation. In research for his dissertation, he found that most books and articles *talked* about mentoring and the mechanics of mentoring, but that there were “comparatively few which provide good instruction on how to set up a mentoring program.”¹

Although mentoring can occur without any curriculum or program to initiate and continue it, for many people some type of guide for getting started is helpful. The key to mentoring, however, is relationship. While the content or curriculum is not as important as the relationship, a format to follow helps to provide a basic framework on which to build.

The research for this paper revealed few practical models for the mentoring process. Following is a brief review of six mentoring programs.

Training Faithful Men and *Training Faithful Women* are sections of a

¹Swanson, 62.

manual produced by the Institute of Basis Youth Conflicts in 1983. Written by Rev. Dennis Kizziar, it was designed to be used by a pastor in helping men and women to grow as Christians and as spiritual leaders in the home and in the church. It utilizes participant workbooks consisting of biblical lessons vital to spiritual development. While the material appears helpful as a format for the mentoring process, I have not been able to ascertain if this material is still available.

Another mentoring resource is *The Gentle Art of Mentoring* by Donna Otto. This book is written for women who want to develop more meaningful relationships with other Christian women. Based on Titus 2:4, the thirty lessons are centered around various biblically based topics with a domestic focus. Each session includes mentor suggestions for planning, assignments, some discussion questions, and an outline structure to facilitate the time together. The study guides provide a loose structure within which the mentor-protégé can expand or focus on specific aspects of each topic.

Men Mentoring Men was written by Daryl G. Donovan. This fourteen-session mentoring plan focuses on many issues that are important for the Christian. Mentor and protégé are to meet weekly and complete the assignments for each topic before coming to the next meeting. Those topics include lessons on fathering, being a good husband, personal integrity, sexual purity, and a Christian view of finances. Donovan expects that those who use the material will experience changed lives and foster deeper relationships.

The Mentor's Guide to Biblical Eldership, written by Alexander Strauch and Richard Swartley, is a twelve-lesson program designed to train prospective church elders.

The topics include a look at the Old and New Testament roles of an elder, the responsibilities of an elder, spiritual disciplines of Bible study and prayer, and learning to lead others as Jesus did.

Another format for mentoring is presented in *Building a Model for Mentoring Ministry in the Local Church*, by David D. Swanson. His 1998 D.Min. project focused on providing basic mentoring information to potential mentors in his church and then giving them an opportunity to be a mentor. The program includes a recruitment process and a nine-hour training program that not only covers the basics of mentoring but also teaches how to mentor. In addition, there is a recruitment of the protégés and a single session to introduce and explain mentoring to the protégés. The program lasts for five months, with the mentor and protégé meeting together three hours per month. There is a suggestion page for the first two meetings between the mentor and protégé with the hope and idea that subsequent meetings will follow using the stated format.

The problem with the mentoring programs reviewed above is not that they are not helpful or good, but that many of them are not convenient to find or use. One appears to be out of print and no longer available. Another is a dissertation stored at a seminary library in North Carolina. The others, while helpful, are designed like study guides, providing topics for discussion, but assuming that the mentor knows how to use the material presented.

An excellent model for the mentoring process is Dan Reiland's *Joshua's Men*. This source for the how-to's of mentoring is readily available, comprehensive, and easy to use. The twelve-lesson program focuses on choosing men within the local church

who have the potential for leadership, and then mentoring them in the areas of spirituality and leadership. It not only *tells* that spiritual mentoring is important, but *shows* exactly how that process can be done. The primary focus of this dissertation is to examine the *Joshua's Men* program and cite the findings discovered from implementing the program in the Hampden Heights Seventh-day Adventist Church.

CHAPTER 3

THEOLOGY OF MENTORING

The Scriptures do not mention the word “mentoring.” Consequently, some have felt that going to the Bible to find support for the concept of mentoring is merely an attempt to manufacture a religious excuse to talk about a secular phenomena. In their book, *As Iron Sharpens Iron*, coauthors Hendricks and Hendricks observe that occasionally they “come across people who object to the whole concept of mentoring because they can’t find the word ‘mentor’ in the Bible. ‘You’re just importing the latest fad from the business world,’ they argue. ‘You’re just putting a secular label on the biblical concept of discipleship.’”¹

In reply, Hendricks and Hendricks purport that mentoring “happens to be the pattern by which children have been brought to adulthood in nearly all societies throughout history—except for our own.”² Until this past century, mentoring was a way a life (see chapter 2). Accordingly, writers did not write on the subject because it was part of everyday, ordinary life. MacDonald points out that “until recently, mentoring—the development of a person—was a way of life between generations. It was to human

¹Hendricks and Hendricks, 179.

²Ibid.

relationships what breathing is to the body. Mentoring was assumed, expected, and, therefore, almost unnoticed because of its commonness in human experience.”¹

Parents mentored and disciplined their children in all areas of life. Not only did they teach a career, but the lifestyle that accompanied it. Children learned their occupation, their roles in the family and society, and their religion from parents, close relatives, and friends.

Mentoring also “seems to be the pattern for personal development throughout Scriptures.”² Though not mentioned specifically, the concepts of mentoring are found abundantly in the Scriptures. This chapter gives an overview of those references. It is divided into two major sections. The first covers mentoring as found in the Old Testament. The second section deals with the New Testament, focusing on mentoring in the life of Jesus and in the writings of the Apostle Paul. Each section points out biblical references and cite examples used by modern writers for mentoring in the Bible.

Mentoring in the Old Testament

Neither mentoring nor discipleship is mentioned in the Old Testament, yet the mentoring approach to life was common. Deut 6:6, 7 is perhaps the better-known text in the Old Testament on mentoring as it relates to parents and their children. “And these words, which I am commanding you today, shall be on your heart; and you shall teach

¹MacDonald, ix.

²Hendricks and Hendricks, 123.

them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.”¹ A complementary text is also noteworthy: “Train up a child in the way he should go, and when he is old he will not depart from it” (Prov 22:6). This educational process was done, not in a classroom, but in everyday life—in the home, traveling, at work, going to bed, and arising in the morning. The training was accomplished by both words and deeds, instruction and example.

Other Old Testament passages illuminating the subject include the following: “As iron sharpens iron, so one man sharpens another” (Prov 27:17 NIV); “An honest answer is like a kiss on the lips” (Prov 24:26 NIV); “He who walks with the wise grows wise, but a companion of fools suffers harm” (Prov 13:20 NIV); “Wisdom is found in those who take advice” (Prov 13:10 NIV); and, “The purposes of a man's heart are deep waters, but a man of understanding draws them out.” (Prov 20:5 NIV). In Ps 71:18, the psalmist reveals his desire for God's presence with him “until I have showed thy strength unto this generation, and thy power to every one that is to come.” These references underscore the argument that mentoring was a common practice in everyday life for the peoples of Old Testament times.

A study of the Old Testament also reveals several examples of mentoring relationships. A few of the most remembered examples of a mentor-protégé relationship include Moses and Joshua, Elijah and Elisha, and Eli and Samuel. Table 3 shows many other examples of mentoring relationships in the Old Testament as referenced by

¹All Bible texts are from the King James Version, unless indicated otherwise.

TABLE 3
OLD TESTAMENT MENTORING EXAMPLES

Biblical Example	Description
Jethro and Moses (Exod 18)	Jethro taught his son-in-law the invaluable lesson of delegation.
Moses and Joshua (Deut 31:1-8; 34:9)	Moses prepared Joshua to lead Israel into Canaan.
Moses and Caleb (Num 13; 14:6-9; 34:16-19; Josh 14:6-11)	It appears that Moses groomed Caleb for leadership, and inspired in him an unswerving faith in the Lord's promises.
Samuel and Saul (1 Sam 9-15)	Samuel not only tapped Saul to become Israel's king, but tried to shape his character as well. Even when Saul rebelled against the Lord, Samuel kept challenging him to repent and return to God.
Samuel and David (1 Sam 16; 19:18-24)	Samuel anointed David as king and gave him refuge from Saul's murderous plots.
Jonathan and David (1 Sam 18:1-4; 19:1-7; 20:1-42)	An outstanding example of peer mentoring, Jonathan and David remained loyal to each other during the troublesome days of Saul's declining reign.
Elijah and Elisha (1 Kgs 19:16-21; 2 Kgs 2:1-16; 3:11)	The prophet Elijah recruited his successor Elisha and apparently tutored him in the ways of the Lord while Elisha ministered to Elijah's needs.
Jehoiada and Joash (2 Chr 24:1-25)	The priest Jehoiada helped Joash—who came to the throne of Judah when he was only seven years old—learn to rule according to godly principles. Unfortunately, Joash turned away from the Lord after his mentor died.

Source: Howard Hendricks and William Hendricks, *As Iron Sharpens Iron* (Chicago: Moody Press, 1995), 180, 181.

Hendricks and Hendricks. Again, these biblical stories give evidence that teaching, training, and information were given within the context of a relationship. The mentors gave information and instruction not so much in a lecture format but by rubbing shoulders with their protégés on an everyday basis.

The example of Moses and Joshua is a classic example of a mentoring relationship and deserves a closer look. It was this example that led *Joshua's Men* creator, Dan Reiland, to choose the name for his men's mentoring program.

Joshua's first appearance in Scripture is when Moses asks him to lead an army of men against the Amalakites (Exod 17:8-16). There is an initial hint in vs. 14 that God already has fingered Joshua as the next leader of Israel. Throughout the Pentateuch, we see Joshua in close relationship with his mentor. He is known as the servant of Moses (Num 11:28) and as one "which standeth before [Moses]" (Deut 1:38). It is Joshua who is given the special privilege of accompanying Moses higher on the mountain of God to receive the tablets of stone (Exod 24:13).

During Moses' encounter with his father-in-law, Jethro, in Exod 18, Israel's leader learned an important lesson on leadership and delegation. Subsequently, we see Joshua more frequently with Moses. It seems that Moses realized the significance of training leaders by close association.

From this time forward it appears that Joshua holds a different relationship and position with Moses. He is given opportunities to experience situations that would fit him to be a leader. This was accomplished by watching leadership in action through the life of Moses. White mentions that before the leadership was handed over to

Joshua by Moses, “Moses was to instruct Joshua concerning the responsibilities of his position as the visible leader of Israel.”¹

It was Joshua who was chosen to lead Israel’s army into battle against the Amalakites (Exod 17:9, 10). It was into Joshua’s ears that Moses rehearsed the history of the Hebrews (Exod 17:14). Joshua was present when the Lord spoke to Moses face to face at the tabernacle outside the camp (Exod 33:11). He was among those who were chosen to spy out the land (Num 14:6). It was Joshua whom the Lord told Moses to encourage and strengthen (Deut 3:28), and to ordain as Israel’s next leader (Num 27:15-23).

After the death of Moses, the people recognized the qualities and characteristics of Moses in their new leader. They knew that he had been with Moses and that God had chosen him to succeed Moses (Deut 34:9). They equated him with their former leader and said, “According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses” (Josh 1:17).

Likewise, we can mark the fingerprints of Moses’ example in the life and leadership of Joshua. Joshua did many things as Israel’s leader that he had seen modeled by Moses. For example, he sent out his own spies to investigate Jericho (Josh 2:1; cf. Num 13:1-20). In another instance, before an encounter with God, Joshua told the people to sanctify themselves in preparation (Josh 3:5; cf. Exod 19:10, 14). Also, Joshua set up

¹Ellen G. White, “On the Borders of Canaan,” *Signs of the Times*, January 13, 1881, 13.

monuments in memorial of events in which God had worked on behalf of His people (Josh 4:9), just as Moses had done when he was leading Israel (Exod 17:14-16).

Both leaders, prior to their death (Josh 23; cf. Deut 1-4), shared from their perspective all that God had done for Israel.¹ “Calling the children of Israel together, he [Moses] rehearsed to them their past experience, their trials, their failures, and the warnings that had been given them. And Joshua, when the time came for him to lay down his work, called the tribes together, and recounted to Israel their history since they were called out as the people of God.”²

It is not surprising to see the similarities, for Joshua had been with Moses. By his words and by his example, Moses had prepared Joshua to be the next leader of God’s people. White expounds on this by stating that

after the death of Moses, Joshua was to be the leader of Israel, to conduct them to the promised land. He had been prime minister to Moses during the greater part of the time the Israelites had wandered in the wilderness. He had seen the wonderful works of God wrought by Moses, and well understood the disposition of the people. He was one of the twelve spies who were sent out to search the promised land, and one of the two who gave a faithful account of its richness, and who encouraged the people to go up in the strength of God and possess it. He was well qualified for this important office.”³

To sum up, the concept of mentoring, although not mentioned specifically, is evident in the Old Testament Scriptures. We can readily see the mentoring approach to

¹Ellen G. White, *The Spirit of Prophecy*, vol. 1 (Washington, DC: Review and Herald, 1969), 351.

²Ellen G. White, *Battle Creek Letters* 3.2 [CM-ROM], Ellen G. White Research Center, Andrews University, Berrien Springs, MI.

³White, *The Spirit of Prophecy*, 1:344, 345.

life implied in several passages. In addition, many biblical stories reveal examples of mentoring in relationships in which one person learns by being in association with someone else.

Mentoring in the New Testament

The concept of mentoring is more apparent in the New Testament, particularly in the ministries of Jesus and the apostle Paul. Both recognized the importance of surrounding themselves with people who could learn from them. Their lives are prime examples of mentoring by example and relationship.

Example of Jesus

Jesus is the One who gave the command to His church to “make disciples” (Matt 28:19 NIV). He did not leave that process to guesswork, but clearly left an example of how we should accomplish that. It is done through relationships. Jesus poured His life—values, actions, philosophy, everything—into the lives of twelve men. As a result, these men would later turn the world upside-down.

Though Jesus had a noted public ministry, He concentrated on only a few to mentor. Luke 6:13 affirms that “of them He chose twelve.” For what purpose? Mark 3:14 (NIV) answers that question: “that they might be with Him.” Jesus “knew that His greatest impact would come from living side by side with hand-picked men day after

day.”¹ White points out that Christ “gave them the advantage of association with Himself.”²

The disciples were with Jesus in a variety of places and situations. Scripture records them with Him in the streets (Luke 8:40-45), on the sea (Matt 8:23), in the Temple (John 2:12-17), in the synagogue (Mark 1:21), in the home (Mark 1:29), and in the countryside (Matt 5:1, Luke 6:1). Everywhere Jesus was, His disciples were with Him.

Jesus could have simply established a school where people could come to Him and learn. Instead, He choose to take twelve with Him. Why? Because He was more interested in teaching values than in pouring knowledge into the heads of His disciples.³ He wanted to do more than change people’s minds, but to change their lives as well. Schroeder suggests that “Jesus taught character transformation. . . . He told them what to be like, not what to do. For example, the disciples wanted to learn to pray. Jesus gave them a pattern for prayer, and taught them a character quality: dependency.”⁴

Herein lies the genius of Jesus’ method. By being with them, Jesus could more fully pour Himself into the lives of these special men. They not only heard what He had to say, but saw Him practice what He was telling them. Coleman points out that “in

¹Hendricks and Hendricks, 24.

²Ellen G. White, *Desire of Ages* (Mountain View, CA: Pacific Press Publishing Association, 1898), 250.

³Engstrom, 156.

⁴David Schroeder, *Follow Me* (Grand Rapids, MI: Baker Book House, 1992), 12.

this manner, Jesus' time was paying double dividends. Without neglecting His regular ministry to those in need, He maintained a constant ministry to His disciples by having them with Him. They were thus getting the benefit of everything He said and did to others plus their own personal explanation and counsel."¹

White sums up the mentoring method used by Christ by noting that "in the training of the disciples the example of the Saviour's life was far more effective than any mere doctrinal instruction. When they were separated from Him, every look and tone and word came back to them."² And as the disciples left the presence of Jesus to minister on their own, they "taught what they had learned of Jesus, and were every day obtaining a rich experience."³

Christ's final words to His followers in Matt 28 were to go and "make disciples" of all nations. How were they to do this? In the same way He had made disciples of them—through relationships. This command continues to be fulfilled even today, in part, by mentoring.

Example of Paul

The apostle Paul gives much insight into discipleship and mentoring in both his example and his writings. While Paul was involved in a large public ministry, like

¹Robert E. Coleman, *The Master Plan of Evangelism* (Old Tappan, NJ: Fleming H. Revel Company, 1963), 43.

²White, *Desire of Ages*, 349, 350.

³Ibid., 349.

Jesus, he “used his broad ministry to concentrate on a few.”¹ This is evident in the large list of those who traveled with him on his journeys (Acts 20:4). They were with him for a greater reason than companionship.

Paul clearly understood the principle of mentoring. He could accomplish more by investing himself in others and mentoring them in the things of the gospel and missionary work. In 1 Cor 4:16, Paul asks his readers to be imitators of him. In the very next verse he informs them on how they can do that—by listening to the teachings of Timothy. Shell and Eims add that “when Timothy came to Corinth, it would be exactly the same as though Paul came to them. Timothy was more than just an ‘instructor’; He was actually an extension of the life and ministry of Paul.”²

Paul also gives written counsel on mentoring and disciple making. His instruction to young church leaders recommends that they imitate what he had done and “entrust [Paul’s teachings] to faithful men who will be able to teach others also” (2 Tim 2:2 NASB).

A couple of reasons may contribute to Paul’s understanding of mentoring and its necessity for ministry. First, as stated earlier in this chapter, mentoring was a way of life in Paul’s day. Families transferred lifestyles, religion, roles, and careers from one generation to another through close association in daily life.

A second possible reason is the apostle’s own experience with his mentor,

¹William A. Shell and Leroy Eims, “Character Development,” in *Discipleship*, ed. Billie Hanks, Jr., and William A. Shell (Grand Rapids: Zondervan Publishing House, 1993), 160.

²Ibid., 161.

Barnabas, who sought out and mentored Paul as a new believer in Christ (Acts 9:26, 27). Barnabas also modeled the role of mentor when he continued working with young John Mark, although Paul had given up on him (Acts 15:39). Hendricks affirms that “thanks to a mentoring relationship with Barnabas, John Mark later proved useful to Paul (2 Tim 4:11).”¹ Consequently, Paul must have perceived the benefit of mentoring relationships both in his own ministry and in the churches he established.

Other New Testament Passages and Examples

Two other New Testament passages give direction for mentoring. The first is 2 Tim 2:2 (mentioned above). The second is Titus 2:3-5, in which Paul listed the qualities of a good mentor. Lucibel VanAtta notes five important characteristics in this passage. The mentor must be older in the Lord, age, or experience; reverent in behavior; able to keep confidence; not addicted to wine; and able to teach what is good.²

We can also see several other New Testament references as descriptive of mentoring and the mentoring process. These include Acts 11:23, 24 (Barnabas with the church at Antioch); John 14:8, 9 (Jesus with His disciples); 1 Pet 2:21 (Christ’s example for His followers); 1 Cor 11:1, 2 (counsel to imitate Paul); 2 Thess 3:7, 9 (the church in Thessalonica asked to follow Paul’s example as a model for their lives); and Heb 13:7 (Paul admonishes Christians to imitate the faith of those who led and taught them).

¹Howard G. Hendricks, “A Mandate for Mentoring,” in *Seven Promises of a Promise Keeper*, ed. Al Janssen and Larry K. Weeden (Colorado Springs, CO: Focus on the Family Publishing, 1994), 66.

²VanAtta, 28-31.

Many examples of mentors/protégés can be found in the New Testament. Hendricks and Hendricks point out Barnabas and Saul/Paul; Barnabas and John Mark; Priscilla and Aquila and Apollos; Paul and Timothy; and Paul and Titus.¹ These examples are listed with greater detail in table 4.

The New Testament examples of Jesus, Paul, and others show the biblical theology of mentoring and discipleship. The mentoring took place within the context of relationship as the mentors transferred philosophy, values, and practice into a few chosen individuals. Upon reflection of this process in the New Testament, Hendricks believes that every Christian needs their own “chord of three strands” (Eccl 4:9-12 NIV): a Paul (an older man building their life), a Barnabas (a peer or soul brother to keep them accountable), and a Timothy (a younger man into whose life they can build).²

Summary

Though the word “mentor” is not found in the Scriptures, there is ample evidence that what we call mentoring today—training via relationship—was the practice of the day for both Old and New Testament peoples. They accomplished this mentoring not so much by teaching and formal instruction as by example and being in close association with another. Additionally, we find several biblical references that admonish God’s people to utilize the mentoring concept in their relationships with each other.

¹Hendricks and Hendricks, 181.

²Hendricks, 53-55.

TABLE 4
NEW TESTAMENT MENTORING EXAMPLES

Biblical Example	Description
Barnabas and Saul/Paul (Acts 4:36, 37; 9:26-30; 11:22-30)	Barnabas opened the way for Saul to associate with the church after his dramatic conversion.
Barnabas and John Mark (Acts 15:36-39; 2 Tim 4:11)	Barnabas was willing to part company with Paul in order to work with John Mark. Later, Paul came around to Barnabas's point of view, describing John Mark as "useful to me for ministry." John Mark is believed to have been the primary author of the gospel of Mark.
Priscilla and Aquilla and Apollos (Acts 18:1-3; 24-28)	Tentmakers Priscilla and Aquila served as spiritual tutors to Apollos at Ephesus. As a result, Apollos became one of the early church's most powerful spokesmen for the gospel.
Paul and Timothy (Acts 16:1-3; Phil 2:19-23; 1 and 2 Timothy)	Paul invited Timothy to join him during one of Paul's missionary journeys. Timothy eventually became pastor of the dynamic church at Ephesus.
Paul and Titus (2 Cor 7:6, 13-15; 8:17; Titus)	Paul, along with Barnabas, apparently won this Greek-speaking Gentile to the faith and recruited him as a traveling companion and coworker. Titus became a pastor and, according to traditions, the first bishop of the island of Crete.

Source: Howard Hendricks and William Hendricks, *As Iron Sharpens Iron* (Chicago: Moody Press, 1995), 181.

CHAPTER 4

DESCRIPTION OF PROGRAM

The purpose of this chapter is to provide an overview of the men's mentoring program, *Joshua's Men*. This chapter will first explain the origin, purpose, and content of the program. Next, the steps involved in its implementation in the Hampden Heights Seventh-day Adventist Church in Reading, Pennsylvania will be outlined. Finally, the tools used to evaluate the effectiveness of *Joshua's Men* will be briefly discussed.

Origin of *Joshua's Men*

Joshua's Men was created by Dan Reiland, the Vice President of Leadership and Church Development for INJOY. This organization, founded by John Maxwell, is devoted to leadership training. Reiland's introduction to the *Joshua's Men* manual reveals his enthusiasm and passion for developing leaders. Here he states that "developing leaders is one of the most rewarding experiences I think there is in life. I think that very few things are more exciting or more challenging than developing leaders."¹

¹Dan Reiland, *Joshua's Men*, mentoring manual with 12 audiocassettes (San Diego, CA: INJOY, n.d.). Audiocassette entitled "Getting Started—Developing Leaders for the Future."

In 1986 Reiland served as the Executive Pastor of the Skyline Wesleyan Church in San Diego, California. Under the leadership of Senior Pastor John Maxwell, the church was growing. Not only were membership and attendance increasing, but Maxwell was also providing leadership training to those in church leadership positions.

During this time, Reiland made two observations about the Skyline Church. First, he noticed the advanced age of the current church leaders. Who was going to replace them as they moved or retired? The Senior Pastor was doing a great job of training these leaders. However, his busy schedule—both in the local church and on the national level with INJOY ministries—did not leave him time to train the next generation of church leaders. Maxwell was “training the leaders who were leaders.”¹ Who was going to prepare the next generation of leaders to step into their place?

Reiland recalls that it was on a flight over Denver in 1986 that he first felt the responsibility to personally train one hundred men. As he contemplated this challenge, the name of “Joshua” came to mind as one whom Moses mentored. Reiland began to study the lives of these biblical characters. He noted that, as the leader of Israel, Moses took the time to train the next generation of leaders for Israel (see chapter 3).

From this study, Reiland developed the concept of *Joshua's Men* to train men who, like Joshua, have the potential to be “the next generation of leadership.”² He conducted the initial *Joshua's Men* program with seven men at the Skyline Wesleyan

¹Dan Reiland, Vice President of Injoy Ministries, interview by author, 30 March 1998, tape recording, Atlanta, GA.

²Ibid.

Church in 1987. From that small beginning, this church-based mentoring program has spread across denominational lines into more than two thousand churches in North America.¹

Purpose of *Joshua's Men*

Joshua's Men is a year-long program intended to be conducted by the church pastor for potential leaders of his congregation. Its purpose is to encourage spiritual formation and leadership development. Reiland designed the program to go beyond the techniques of leadership to build an internal foundation that will make spiritual leadership in the home, church, work, and society possible.

Joshua's Men is not intended to be a counseling session or a therapy group. Nor is it a "train the masses" program in which every man in the church turns into a leader.² Rather, it employs the mentoring concept to form relationships in which information can be both transferred and modeled.

Consequently, *Joshua's Men* is not for everyone. It is designed for those whom Reiland calls "eagles."³ These are men in the church who show a potential for leadership and exhibit characteristics such as: (1) a hunger to grow, (2) a desire to succeed, (3) a heart for God, (4) a teachable spirit, (5) integrity of character, (6) above

¹Ibid.

²Reiland, *Joshua's Men*, mentoring manual, section 1.

³Ibid.

average competence, and (7) a relationship connection with the pastor.¹ Reiland finds these qualities to be significant for the mentoring relationship to be successful.

Content of *Joshua's Men*

The *Joshua's Men* program is contained in a single manual consisting of twelve audio cassettes and a comprehensive leader's guide. The leader's guide includes introductory training, detailed plans for meetings and retreats, and copy-ready masters for each month's handouts. The audio tapes are actual recordings of the monthly presentations done by Dan Reiland for a group of *Joshua's Men* participants in the Skyline Wesleyan Church.

The year-long program covers a different topic related to spiritual leadership and men's issues each month. The topics chosen by Reiland are as follows: (1) Leadership, (2) Spiritual Disciplines, (3) People Skills, (4) Living on Purpose, (5) Men's Issues, (6) Communication, (7) Being a Dad, (8) Being a Husband, (9) Personal Potential, (10) Evangelism, and (11) Character. The topic and content for each month is outlined in table 5. The last month provides an opportunity to reflect and celebrate the accomplishments of the year.

There appears to be at least three progressions used in the sequence of the material used each month in the *Joshua's Men* program. There is a progression of content, of building trust, and of participation by the men in the learning process.

¹Ibid.

TABLE 5
JOSHUA'S MEN MONTHLY TOPIC LIST

Month	Topic	Content
1	Leadership	Principles of spiritual leadership
2	Spiritual Disciplines	Developing a spiritual life—Bible study, prayer, etc.
3	People Skills	Getting along with people
4	Living on Purpose	Life purpose/mission statement
5	Men's Issues	Accountability in areas of thought life, power, finances, spirituality, etc.
6	Communication	Learning and practicing communication skills
7	Being a Dad	Fathering skills and principles
8	Being a Husband	Skills for being a good husband
9	Personal Potential	Servanthood and service
10	Evangelism	How to share your faith
11	Character	Integrity and character
12	Reflection & Celebration	Sharing time with participants and their wives

Regarding the content, Reiland states that his view of leadership is “more inside than outside, . . . more about character and being than about doing.”¹ It is not what a person does that makes him a leader, but what he is. Rather than focusing solely on leadership skills, Reiland believes that a correctly shaped character is a precursor to becoming an effective leader. Once the foundation is correctly laid, “leadership skills can be learned and the leadership instincts can be released.”²

Consequently he has intentionally sequenced the order of topics in *Joshua's Men* in order to lay a foundation and build on it.³ The first month's topic is on leadership. It explains what spiritual leadership is, and what it should look like in the life of a person. After this introduction, the men are taken on a journey designed to begin developing them from the inside out. This internal and spiritual foundation is key to producing biblical leaders. Consequently, the focus in the first several months is on the personal devotional life, basic skills needed in getting along with others, understanding the reason for one's existence, and wrestling with issues common to the male gender.

There is also a gradual progression in the participation of the men in the learning process. In the first few sessions, the men utilize detailed outlines to aid them in their understanding and application of the reading assignment (see table 6). The handouts ask for specific responses to the material they are reading that month. In subsequent sessions, the questions become more open-ended as the participants are encouraged to

¹Reiland. interview, 1998.

²Ibid.

³Ibid.

TABLE 6

JOSHUA'S MEN MONTHLY READING LIST

Month	Topic	Book
1	Leadership	<i>Developing the Leader Within You</i> , by John Maxwell
2	Spiritual Disciplines	<i>Celebration of Discipline</i> , by Richard Foster
3	People Skills	<i>How to Win Friends and Influence People</i> , by Dale Carnegie; <i>Caring Enough to Confront</i> , by David Augsburger
4	Living on Purpose	<i>Half Time</i> , by Bob Buford; <i>The On Purpose Person</i> , by Kevin McCarthy
5	Men's Issues	<i>The Man in the Mirror</i> , by Patrick Morley
6	Communication	<i>You Are the Message</i> , by Roger Aisles
7	Being a Dad	<i>The 7 Secrets of Effective Fathers</i> , by Ken R. Canfield
8	Being a Husband	<i>If Only He Knew</i> , by Gary Smalley
9	Personal Potential	<i>7 Habits of Highly Effective People</i> , by Stephen Covey
10	Evangelism	<i>Becoming a Contagious Christian</i> , by Bill Hybels
11	Character	Selected biographies of great leaders
12	Reflection & Celebration	No reading assigned

apply what they are reading. By the last month the men are assigned the task of choosing their own book, writing their own review/outline of the book, and presenting their findings to the rest of the group.

Finally, there is a progression in the manner in which the trust level between the men is established. The activities in each unit allow the participants to get to know each other gradually as they move from a general to a more personal discussion of topics. For example, in the first month, they are asked to share about their first job. Midway through the year, however, they are asking each other accountability questions such as, Are you continuing to grow? How is your thought life? and, Is your love for God increasing? Consequently, the trust level between the men and the mentor (the pastor), as well as between each other grows as the group dynamics grows.

As important as content and participation are within a mentoring program, the mentor should not overlook this key element of mentoring. Mentoring involves relationship. The *Joshua's Men* program provides a format that enables participants to grow not merely because of information read and discussed, but because of a trust relationship established between the mentor and the participants. Reiland clearly understands that focus:

The key to success is not about content. It's about believing in the men. It's about loving the men. It's about looking straight in their eyes and seeing things about them that they can't see for themselves. And it's about pulling that out of them. And that's the challenge. That's the heart. That's the reward.¹

¹Reiland, *Joshua's Men*, mentoring manual, cassette titled "Getting Started—Developing Leaders for the Future."

Implementation of *Joshua's Men*

The implementation of *Joshua's Men* at the Hampden Heights Seventh-day Adventist Church in Reading, Pennsylvania, followed three basic phases: preparation, selection of participants, and the actual conducting of the program.

The preparation phase began with the purchase of the *Joshua's Men* manual from INJOY. I reviewed the leader's guide and listened to the audiotapes that accompanied the manual. This gave me an overview of the program, especially the process of selecting the men who would be asked to participate.

The next step was to prepare a list of potential candidates for the program. The criteria for each *Joshua's Men* candidate is that he (1) be married, (2) be a father, (3) not be a new Christian, (4) must have been a member of the local congregation for a minimum of six months (preferably a year), (5) show potential for spiritual leadership, and (6) be active in some type of ministry.¹

Reiland states in the *Joshua's Men* manual that the ideal group size is between five and ten men. Fewer than five will reduce the energy and dynamics of the group. More than ten will decrease the depth of sharing needed from the participants.² He also encourages the *Joshua's Men* leader to "develop your list up and narrow it down."³ In other words, start with several more names than are needed because not everyone who is asked can participate. My initial list of potential candidates included ten men.

¹Ibid.

²Ibid.

³Ibid.

Next came the process of contacting each man personally. I explained the concept of the program, the requirements, and the expectations. The expectations included purchasing and reading the assigned books each month and attendance and active participation at all the monthly meetings. I also explained the evaluation tools I would be using for this dissertation project. Some chose not to participate in the program citing various reasons including personal and time constraints. Six men accepted my invitation to participate in the *Joshua's Men* program.

The initial contact was followed by a letter to each man commending him for his decision and announcing the first monthly meeting on September 27-28, 1997. This overnight retreat would give an overview to the year-long program and focus on spiritual leadership. In preparation for the retreat I ordered the books for the first month's reading assignment, assembled a syllabus for each participant, and arranged for food and lodging. I also conducted the "Initial Interview" with each man prior to the retreat (see Appendix F).

After the initial leadership retreat, our *Joshua's Men* group met monthly for a year. I followed the guidelines in Reiland's manual for the format for each of the twelve meetings. Each meeting lasted four hours and included the following basic components: a meal, a lesson given by the leader (myself) on the topic for the month, discussion of the reading material and application guides, and a time for prayer. There was also an opportunity for personal reflection regarding the month's topic and a chance to design a plan of action to apply what they were learning into daily life.

Every attempt was made to follow the *Joshua's Men* program as written.

The suggested time frames for each section were followed leaving flexibility for areas that seemed to generate more discussion or interest. The atmosphere was informal and relaxed. Each of the monthly meetings (except the retreats) was held at the Hampden Heights Heights Seventh-day Adventist Church. The meeting dates were as follows: September 27-28, 1997; October 26, 1997; November 23, 1997; December 21, 1997; January 18, 1998; February 21-22, 1998 (a second overnight retreat focusing on communication skills); March 14, 1998; April 18, 1998; May 17, 1998; June 7, 1998; August 9, 1998; and August 22, 1998.

Evaluation of *Joshua's Men*

Two different evaluation tools were used to assess the effectiveness of the *Joshua's Men* program. These were interviews with the participants and their wives and monthly evaluations (see Appendix F).

The monthly evaluation forms were distributed to the men at the close of each session. These were used to evaluate the overall topic presented, the reading material, and the presentation on the subject.

An initial interview was conducted approximately four to six weeks prior to the first month's session. I met with each of the men individually to ask general questions about his leadership experiences and what expectations he had of the program. Each was also asked to evaluate himself in the areas of the eleven topics of leadership to be addressed in the coming year.

The year-end interview took place approximately ten months after the program concluded. This provided an opportunity for each man to evaluate the pros and cons of the program and to share positive changes he felt had occurred in his life as a result of participating in *Joshua's Men*. Each was also asked to evaluate himself once again in the areas of the eleven topics of leadership covered during the year. At the same time, each man's wife was interviewed to learn her perspective on her husband's involvement and growth.

The tools used for the evaluation process are found in Appendix F. These evaluation tools and analysis of the results will be the focus of chapter 5.

CHAPTER 5

ANALYSIS

The purpose of this chapter is to evaluate the effectiveness of the *Joshua's Men* program in the local church. More than two thousand churches in the United States have purchased this mentoring program,¹ yet it has never been formally tested or evaluated in a systematic way. Does the context of a mentoring relationship make a difference in the training of potential leaders? Is the *Joshua's Men* program one that can readily be used in the local church setting? Are the topics helpful to both leadership training and spiritual growth? In short, can the use of the *Joshua's Men* program raise the level of leadership in potential church leaders?

One challenge faced in evaluating this program was determining a method with which to measure the results. The number of individuals participating in the *Joshua's Men* program at the Hampden Heights Seventh-day Adventist Church ruled out major statistical evaluations. Six people are not enough to secure a valid sampling to run a statistical analysis. Each vote would carry too much weight, therefore skewing the results.

¹Reiland, interview, 1998.

The tools used in this project to analyze the *Joshua's Men* program were developed in conjunction with Dr. Jerome Thayer, Director of the Center for Statistical Services, and Dr. Roger Dudley, Director of the Institute of Church Ministry, both of Andrews University in Berrien Springs, Michigan. They suggested the use of 1) an interview approach, and 2) a monthly evaluation utilizing a simple number rating for the overall usefulness of the topic, the reading material, and the presentation.

The results reflect an overview of the program from the perspective of the six men who participated. Because of the fact that one man who did not like a particular subject or book could throw off results, I looked for an overall picture in the ratings. Again, the purpose was not to obtain a statistical sampling but a snapshot of how they perceived the value of the mentoring experience.

Monthly Unit Evaluations

At the close of each monthly meeting I gave each man an evaluation form to rate the content of the material (see Appendix F). The monthly unit evaluation was divided into three major sections. The first section asked them to rate the overall valuableness of the topic. In the second section, the men evaluated the reading material. The third section called for an appraisal of the presentation and discussion during the meeting. A fourth question asked the men to share how they had begun to apply what they had learned. Additional space was provided for general comments.

Overall Valueness of Topics

The first question asked of the men on each monthly evaluation was how valuable they felt the topic was to them that month. The *Joshua's Men* program covers eleven different topics over the course of a year. Following is a brief description and purpose of each of the topics.

Month 1, Spiritual Leadership, deals with the topic of spiritual leadership and is taught within the setting of an overnight retreat. Its objective is to give an overview of the year, to begin the development of relationships between the men and with the leader, and to expose the men to the basics of leadership. There is much written in literature about leadership. However, this unit emphasizes the components that make a spiritual leader.

Month 2, Spiritual Disciplines, discusses the importance of personal spiritual nurture. The emphasis is to remind the men that leadership begins on the inside and that a strong spiritual foundation is prerequisite to building other leadership skills. Reiland chose to focus on prayer because he believes that "it is the foundation of all the [spiritual] disciplines."¹

Month 3, People Skills, takes up the subject of leaders and their people skills. Though simple in nature, it surveys the basic skills for relating to others, such as understanding temperaments and dealing with difficult people. Also addressed are the

¹Reiland, *Joshua's Men*, mentoring manual, under the tab "Month 2 – Spiritual Disciplines."

different levels of relationships, essentials for strong relationships, and building relationships that last.

Month 4, *Living on Purpose*, directs each participant in discovering and developing his personal mission. Each man is encouraged to begin writing a personal life mission statement. It also addresses the value of goals, realistic goal setting, planning, and steps to achieve one's goals.

Month 5, *Men's Issues*, addresses a variety of topics in which the purpose is to acquaint the men with five major areas in which spiritual leaders are tempted. These include sex, power and control, money, success, and the temptation to forget God. Morley's book, *The Man in the Mirror*,¹ helps to broaden these areas and to reveal other potential problem areas.

Month 6, *Communication*, is presented during a second overnight retreat setting. This topic deals with communication, particularly public speaking. In addition to learning to prepare simple presentations, the men are given opportunity to improve their public speaking abilities by sharing those presentations with the group. Video recordings of the presentations further enhance the learning process.

The next two months focus on being first a spiritual leader in the home before being a leader of others outside the home. Month 7, *Being a Dad*, addresses the ingredients necessary to be a better father and the importance of passing on a spiritual heritage. Month 8, *Being a Husband*, concentrates on the qualities of a Christian

¹Patrick M. Morley, *The Man in the Mirror* (Brentwood, TN: Wolgemuth & Hyatt Publishers, 1989).

husband. It encourages each man to meet his wife's needs and to truly love her in a Christ-like way.

Month 9, Personal Potential, leads the men to recognize their abilities and to grasp their understanding of themselves as true spiritual leaders. The focus is on servanthood. Servant leaders are the ones who realize their true potential.

Month 10, Evangelism, is designed to help men to see the need to evangelize and to use their leadership positions to be a witness for Christ. During this unit they learn how to witness in the workplace, share their faith, and lead someone to Christ. Each participant writes his personal testimony and shares it with the group.

Month 11, Character, focuses on the importance of integrity in leadership. It outlines ten hallmarks of character and the biblical principles for character development. Prior to the meeting, each man selects a great leader, reads a biography on the individual, and prepares a three- to four-page summary focusing on his/her character traits. Then, at the meeting, he gives a fifteen-minute presentation of his summary and tells how he was personally challenged by the leader's life.

A simple number scale of 1-6 was used to evaluate the overall unit (1 being almost a complete waste of time and 6 being extremely valuable). As shown in table 7, the average score for each topic is 4 or higher. This reveals that the men generally perceived the topics to be valuable to them. They unanimously rated the unit on being a better dad and leader at home (month 7) as extremely valuable. Table 8 lists the topics in sequence from highest to lowest rating.

TABLE 7
OVERALL VALUABLENESS OF TOPICS

Month	Topic	Average Rating
1	Spiritual Leadership	5.33
2	Spiritual Disciplines	4.50
3	People Skills	5.40
4	Living on Purpose	5.17
5	Men's Issues	4.83
6	Communication	5.50
7	Being a Dad	6.00
8	Being a Husband	4.67
9	Potential	4.67
10	Evangelism	5.67
11	Character	5.67

Note: Scores based on a scale of 1-6 (6=extremely valuable; 5=quite valuable; 4=moderately valuable; 3=somewhat valuable; 2=just barely valuable; 1=almost a complete waste of time).

TABLE 8

VALUABLENESS OF TOPICS RANKED FROM HIGHEST TO LOWEST

Month	Topic	Average Rating
7	Being a Dad	6.00
11	Character	5.67
10	Evangelism	5.67
6	Communication	5.50
3	People Skills	5.40
1	Spiritual Leadership	5.33
4	Living on Purpose	5.17
5	Men's Issues	4.83
8	Being a Husband	4.67
9	Potential	4.67
2	Spiritual Disciplines	4.50

Note: Scores based on a scale of 1-6 (6=extremely valuable; 5=quite valuable; 4=moderately valuable; 3=somewhat valuable; 2=just barely valuable; 1=almost a complete waste of time).

Reading Material

An analysis of the book ratings shows that the men perceived most of the books as helpful. Many were not readers and were forced to stretch in the monthly reading assignments which averaged about 200 pages per month. They evaluated the reading material on five different aspects: clarity, content, interest, length, and relevance. Again, a simple number scale of 1-5 (1 being very poor and 5 being excellent) was used.

In the analysis, I determined an average rating for each book by totaling the average scores of the five aspects, then dividing that total by the number of men. I considered anything with a score of 4.0 or higher as a good score for the reading. As seen in table 9, the men scored most of the reading material 4.0 or higher.

There were two months that the reading section fell below the 4.0 mark. The book for month 8, *If Only He Knew*,¹ scored 3.9. A look at the individual scores of the various aspects reveal that the men rated clarity and content lower. In our discussion of the book that month, the men felt that it was out of date (being published 20 years before). While Smalley is a noted and popular author on the subject of marriage, there are other, more recently published books that could be substituted for this topic.

The other book that fell below the 4.0 mark was one by Steven Covey, *7 Habits of Highly Effective People*.² A review of the individual scores that the men gave this book reveal that interest, length, and clarity scored low. Again, in the monthly

¹Gary Smalley, *If Only He Knew*, rev. ed. (Grand Rapids, MI: Zondervan Publishing House, 1988).

²Stephen R. Covey. *The 7 Habits of Highly Effective People*, Fireside ed. (New York: Simon & Schuster, 1990).

TABLE 9
EVALUATION OF READING MATERIAL

Month	Book(s)	Average Rating
1	<i>Developing the Leader Within You</i> , by John Maxwell	4.50
2	<i>Celebration of Discipline</i> , by Richard Foster	4.19
3	<i>How to Win Friends and Influence People</i> , by Dale Carnegie; <i>Caring Enough to Confront</i> , by David Augsburger (optional)	4.80
4	<i>Half Time</i> , by Bob Buford; <i>The On Purpose Person</i> , by Kevin McCarthy	4.10
5	<i>The Man in the Mirror</i> , by Patrick Morley	4.32
6	<i>You Are the Message</i> , by Roger Aisles	4.10
7	<i>The 7 Secrets of Effective Fathers</i> , by Ken R. Canfield	4.60
8	<i>If Only He Knew</i> , by Gary Smalley	3.90
9	<i>7 Habits of Highly Effective People</i> , by Stephen Covey	3.73
10	<i>Becoming a Contagious Christian</i> , by Bill Hybels	4.73
11	Book of their choice	4.80

Note: Scores are based on a scale of 1-5 (1=very poor and 5=excellent).

discussion time, the opinions of the men were that the material was laborious and the book too long. The most repeated phrase in the written evaluation of the reading material this month was “this was too difficult.” It is interesting to note that in the revised edition of *Joshua's Men* these books will be replaced.¹

Each month the written comments about the reading material confirmed what the numerical scores indicated. In answer to the question “Overall, what did you think about this month’s reading material?” the responses were mostly favorable. The men used such phrases as “very informative,” “interesting,” and “helpful.” My interpretation of this is that the books delivered what they promised on the individual topics. They are relevant books that are practical in nature, not theoretical. Overall, the reading list for the *Joshua's Men* program includes an excellent selection of books. However, it should be updated as new material is published.

Monthly Presentations

The participants evaluated the monthly presentations on a number scale of 1-5 (1 being very poor and 5 being excellent) in seven different areas: clarity, content, handouts, interest, length, organization, and relevance. In the analysis, I used the same method of determining an average rating for each presentation as I had for the reading

¹Dan Reiland, email to Barry J. Tryon, 28 July 2000. Though Reiland has not yet selected replacements for these books. I would suggest the following: *Lifebalance* by Linda and Richard Eyre in substitution of Covey’s book, and Gary Chapman’s *The Five Love Languages*, to replace Smalley’s book. Reiland plans to replace Dale Carnegie’s book with *Be a People Person* by John C. Maxwell.

material. Any composite score of 4.0 or higher was considered a good score for the presentation.

All of the presentations were well received by the men with none of the ratings falling below the 4.0 mark, as noted in table 10. I believe that one reason for the high scores was the practical nature of the presentations and the interaction that occurred as the material was being presented. Reiland's material is relevant. This makes it easy for the men to both learn and to apply to their lives.

Summary of Monthly Evaluations

Overall, the monthly unit evaluations reveal that the material was well received by the men and practical for their lives. Though some units were more useful than others, generally the men rated the topics to be valuable, the reading material helpful, and the presentations relevant.

Of interest on the monthly evaluations are the general comments and the answers to the open-ended question, "What have you learned in this unit that you have begun to practice in your life?" The men's responses suggest that they were beginning to apply what they were learning to their lives as spiritual men and leaders. The *Joshua's Men* program was making a difference.

For month 1, Leadership, the men stated that they were already putting the following into practice in their lives:

1. Prioritizing daily task lists
2. Being more accountable for my time

TABLE 10
EVALUATION OF MONTHLY PRESENTATIONS

Month	Topic	Rating
1	Spiritual Leadership (Retreat)	4.52
2	Spiritual Disciplines	4.36
3	People Skills	4.63
4	Living on Purpose	4.48
5	Men's Issues	4.31
6	Communication (Retreat)	4.48
7	Being a Dad	4.50
8	Being a Husband	4.17
9	Potential	4.57
10	Evangelism	4.62
11	Character	4.50

Note: Scores are based on a scale of 1-5 (1=very poor and 5=excellent).

3. Prioritizing

4. Organization.

For month 2, Spiritual Disciplines, the men commented on the changes noted in their personal life with God and spiritual practices:

1. Improved prayer/worship life
2. Study—getting into more [Bible] study
3. Listening in prayer to God's answers
4. Fasting.

For month 3, People Skills, the men responded that they were learning to do the following:

1. Look at things from another's perspective
2. To think of the other person
3. Be more tolerant in family life—better relationship skills with kids
4. Be a better listener.

For month 4, Living on Purpose, which focused on finding a life purpose and developing a personal mission statement, the men replied that they were beginning to:

1. Focus on priorities
2. Develop a purpose for my life and to live by it
3. Prioritizing, knowing my roles and living with purpose
4. Establish guidelines
5. Take time for the timeout.

For month 5, Men's Issues, the men commented that they were learning the following:

1. I have a start on why I am here
2. Controlling my anger in situations, pray for my thought life
3. Being a more biblical Christian.

For month 6, Communication, the men reported the resulting changes in their lives:

1. Some interactive skills in public speaking
2. Be a better listener, not to speak too fast, and to talk to people—not at them
3. Being a better listener
4. The message doesn't really fly unless I do.

For month 7, Being a Dad, the men recognized growth in themselves as fathers in these areas:

1. Listening, consistent, maybe subconsciously, on all seven secrets [of being a father]
2. Commitment and mentorship as a father and what that means
3. To be as I say--constant
4. Consistency
5. Being understood by my boys all over again.

For month 8, Being a Husband, the responses on the monthly evaluation included:

1. To say “I’m sorry” sooner
2. To be aware of my wife’s needs, to be slow to anger during times of conflict
3. Making my wife feel important
4. To take more time with my wife.

For month 9, Personal Potential, the following comments were made on the evaluation:

1. To prioritize, to plan for [self-]improvement
2. My mission statement
3. Being more of a leader
4. To prioritize
5. Trying to watch for QII¹ [a term used in Covey’s book].

For month 10, Evangelism, the men indicated that they had begun to practice:

1. Looking for needs to respond to; planning questions to ask
2. Better presentation and ideas for presenting Christ [to others]
3. Some ways to better start conversations [about religious matters]
4. Sharing my “lifestyle” in the easiest way [with others—witnessing]

¹For a full explanation of QII see Covey, *The 7 Habits of Highly Effective People*, 150-156.

5. Being more active in witnessing
6. Being sensitive to others spiritually.

For month 11, Character, on character and integrity in leadership, the men stated that they had begun to practice the following in their lives:

1. To evaluate my life in interactions with the community, church, my family/friends
2. Integrity
3. A more continual learner.

The significance of the above answers is that each month the men were reading, hearing, and discussing issues on spirituality and leadership, then trying to implement changes into their everyday lives. The effectiveness of this, I believe, is conveyed by the results of the initial and year-end interviews.

Interviews

The second tool used to evaluate the effectiveness of the mentoring program was the personal interviews. The results of the reading material and the monthly presentations revealed what the men thought of the *Joshua's Men* program and its components. The interviews were designed to uncover the changes and progress that had occurred in their lives during the year. I used two different interviews: (1) an initial interview with each participant at the start of the program, and (2) a year-end interview involving both the men and their wives.

Initial Interview

Approximately four to six weeks before the first month's session, I met with each participant individually for the initial interview. The intent of this interview was to give each man a starting point or base line for eleven key areas of spiritual development and leadership. With this in place, it would be easier to determine how much growth occurred during the twelve months of the program. A sample of the initial interview is found in appendix F.

The purpose for the first question of the interview was to determine the men's understanding of spiritual leadership. Overall, I found that the men's concept of spiritual leadership was somewhat vague. Most of the responses focused on the spiritual aspect of leadership and cited as examples of a spiritual leader either Jesus Christ or another biblical character. Many mentioned qualities that they felt a spiritual leader should emit, such as honesty, accountability, and helpfulness.

The second question asked them to share their previous leadership experience. The number of leadership responsibilities they had carried in their lifetime surprised me. Many of them I knew nothing about, though I had known these men for several years. It did affirm that their selection to this program was good—these men were already leaders who needed further development.

Next, I asked the participants about their expectations for the upcoming *Joshua's Men* program. Their responses showed a desire to learn in the areas that we would be addressing: leadership, communication, interpersonal skills, being encouraged to stretch in reading and learning, and growth in their spiritual life.

Finally, I asked the men to evaluate what they felt their level of leadership was in the eleven areas that we would be discussing in the coming months. They rated themselves on a scale of 1-10 (1 being very poor and 10 being no room for improvement). At the time of the initial interview, I did not tell them that they would be re-evaluating themselves in the same areas at the end of the year. (Both the initial and year-end scores for each participant are summarized in tables 11-16 on the following pages.)

This first interview revealed a group of men with some leadership experience, a desire to learn, and an appreciation that someone would take the time to help them develop themselves in the areas of spirituality and leadership.

Year-End Interview

The year-end interview was conducted approximately ten months after the last *Joshua's Men* meeting. It was conducted in an informal setting, usually at the home of the participant. As in the initial interview, I asked the men a series of questions and then asked them to score themselves on the same eleven topics of leadership that we covered during the year together (see appendix F). My goal for this year-end interview was to see if there had been any growth in the eleven areas of leadership. I also wanted to see what differences, if any, the men perceived in their lives as a result of being involved in this mentoring process.

TABLE 11

**COMPARISON OF INITIAL AND YEAR-END SCORES
FOR PARTICIPANT #1**

Topic	Initial Score	Year-End Score	Growth Score
Leadership	8	8	0
Spiritual Disciplines	4	6	2
People Skills	9	8	-1
Living on Purpose	7	7	0
Men's Issues	2	7	5
Communication	9	8	-1
Being a Dad	8	7	-1
Being a Husband	6	6	0
Potential	8	8	0
Evangelism	1	5	4
Character	9	7	2

Note: The Growth Score for each topic was determined by subtracting the initial score from the year-end score. A positive answer indicates growth in that area, a negative result suggests regression, and a zero difference no change.

TABLE 12
COMPARISON OF INITIAL AND YEAR-END SCORES
FOR PARTICIPANT #2

Topic	Initial Score	Year-End Score	Growth Score
Leadership	5	7	2
Spiritual Disciplines	4	6	2
People Skills	4	6	2
Living on Purpose	6	5	-1
Men's Issues	1	7	6
Communication	5	6	1
Being a Dad	8	8	0
Being a Husband	8	7	-1
Potential	6	7	1
Evangelism	4	7	3
Character	8	7	-1

Note: The Growth Score for each topic was determined by subtracting the initial score from the year-end score. A positive answer indicates growth in that area, a negative result suggests regression, and a zero difference no change.

TABLE 13
COMPARISON OF INITIAL AND YEAR-END SCORES
FOR PARTICIPANT #3

Topic	Initial Score	Year-End Score	Growth Score
Leadership	5	5	0
Spiritual Disciplines	5	4	-1
People Skills	8	9	1
Living on Purpose	8	7	-1
Men's Issues	1	8	7
Communication	5	7	2
Being a Dad	9	8	-1
Being a Husband	6	7	1
Potential	7	7	0
Evangelism	8	8	0
Character	6	8	2

Note: The Growth Score for each topic was determined by subtracting the initial score from the year-end score. A positive answer indicates growth in that area, a negative result suggests regression, and a zero difference no change.

TABLE 14
COMPARISON OF INITIAL AND YEAR-END SCORES
FOR PARTICIPANT #4

Topic	Initial Score	Year-End Score	Growth Score
Leadership	4	6	2
Spiritual Disciplines	6	8	-2
People Skills	6	8	2
Living on Purpose	4	6	2
Men's Issues	2	7	5
Communication	3	4	1
Being a Dad	5	7	2
Being a Husband	6	7	1
Potential	5	6	1
Evangelism	4	6	2
Character	8	8	0

Note: The Growth Score for each topic was determined by subtracting the initial score from the year-end score. A positive answer indicates growth in that area, a negative result suggests regression, and a zero difference no change.

TABLE 15
COMPARISON OF INITIAL AND YEAR-END SCORES
FOR PARTICIPANT #5

Topic	Initial Score	Year-End Score	Growth Score
Leadership	6	6	0
Spiritual Disciplines	6	8	2
People Skills	9	8	-1
Living on Purpose	6	7	1
Men's Issues	5	8	3
Communication	5	8	3
Being a Dad	6	8	2
Being a Husband	8	6	1
Potential	5	8	3
Evangelism	7	7	0
Character	6	8	2

Note: The Growth Score for each topic was determined by subtracting the initial score from the year-end score. A positive answer indicates growth in that area, a negative result suggests regression, and a zero difference no change.

TABLE 16
COMPARISON OF INITIAL AND YEAR-END SCORES
FOR PARTICIPANT #6

Topic	Initial Score	Year-End Score	Growth Score
Leadership	6	8	2
Spiritual Disciplines	4	7	3
People Skills	7	7	0
Living on Purpose	5	6	1
Men's Issues	2	8	6
Communication	8	8	0
Being a Dad	5	8	3
Being a Husband	6	8	2
Potential	7	8	1
Evangelism	3	6	3
Character	8	8	0

Note: The Growth Score for each topic was determined by subtracting the initial score from the year-end score. A positive answer indicates growth in that area, a negative result suggests regression, and a zero difference no change.

The first question again asked the men what spiritual leadership meant to them. Their responses were still vague, which was disappointing to me. I had wanted their answers to be clear and concise, a result of twelve months of study in leadership. Also, I would have liked to hear them say that leadership is influence. However, the answers did focus on the spiritual aspect of leadership—a focus on Christ, servant leadership, and compassion.

In the second question I asked the participants to indicate the most helpful ideas they had obtained from *Joshua's Men*. They gave a variety of answers (fourteen different responses), but three were mentioned more often than others. Several men cited the insights gained from the section on “Spiritual Disciplines” to be helpful in the development of their spiritual life. They also noted that the sections on fathering and being a better husband gave them a better understanding into their leadership responsibilities in these two areas. Another common response was that the men felt that simply “rubbing shoulders” with the other men during the year was helpful for them to see each issue from a different perspective.

The answers to the third question, What have you learned in *Joshua's Men* that you have put to practice in your own life? show the changes that had begun to occur in the lives of the men. Leading the list of thirteen different responses were better spiritual disciplines (fasting, Bible reading, etc.), better parenting skills, setting priorities in life with the help of a mission statement, and people skills.

The fourth question focused on the subject of leadership and the changes the men felt they had made in their leadership abilities. Several men saw themselves in their

current leadership positions as positively influencing others (leadership is influence), more proactive in their leadership roles, more confident in their leadership roles, and a better spiritual leader at home (leading out in prayer, family worship, etc.).

The fifth question asked the men to share what they are doing differently now that they had not been doing before the *Joshua's Men* program. Their responses show several changes. Family leadership ranked first (family worship initiated, better dad and husband). Second were spiritual disciplines (prayer and Bible study) that had developed during the year. Two other areas include reading more and better communication skills.

The sixth question asked for other changes in their lives since participating in the *Joshua's Men* program. Again, the open-ended nature of the question allowed for a variety of responses. The two responses that stood out were that the men noted positive changes in their spiritual lives and that there was more of a camaraderie with other men in the group.

The seventh and final question asked them to again rate themselves in the eleven different areas that we had discussed in the *Joshua's Men* program based on what they had read, heard, learned, and started practicing in their lives. The results proved encouraging.

Tables 11-16 (above) show a comparison of each participant's initial and year-end scores. Their growth score for each topic was determined by subtracting their initial score from their year-end score. A positive answer indicates growth in that area, a negative result suggests regression, and a zero difference no change.

A careful study of the individual growth scores shows that most of the men experienced growth in over half the topics. These scores confirm that the men were applying the principles to their lives. Their participation in the *Joshua's Men* program did indeed raise their level of leadership.

One will also note that several men rated themselves lower on some topics at the end of the *Joshua's Men* program than at the beginning. Positive monthly evaluations rule out overall valuableness, reading material, and presentation as factors in the low scores. The first possible reason for a lower ending score is the men's initial understanding (or lack) of the subject. For example, a participant may have felt that he was doing a good job as a father. However, after the monthly topic on being a better dad, he may have a deeper or different understanding of the subject. A second possible reason for negative growth scores is difficulty in rating oneself. An individual may not want his scores to look too bad—or too good. A third factor that may have affected the scores is an adverse reaction to a particular topic.

Table 17 shows the average growth experienced by the participants for each of the eleven topics. By adding the individual growth scores for a topic and dividing the sum by six, I arrived at the average growth for each topic. The topics of Men's Issues and Evangelism show the greatest levels of growth in the men. Four additional topics—Leadership, Spiritual Disciplines, Communication, and Potential—averaged an increased score of one. Although fractional, the remaining topics also show positive growth.

TABLE 17
AVERAGE GROWTH EXPERIENCED BY PARTICIPANTS
FOR EACH TOPIC OF *JOSHUA'S MEN*

TOPIC	GROWTH SCORES OF PARTICIPANTS						AVERAGE GROWTH
	#1	#2	#3	#4	#5	#6	
Leadership	0	2	0	2	0	2	1.00
Spiritual Disciplines	2	2	-1	-2	2	3	1.00
People Skills	-1	2	1	2	-1	0	.50
Living On Purpose	0	-1	-1	2	1	1	.33
Men's Issues	5	6	7	5	3	6	5.33
Communication	-1	1	2	1	3	0	1.00
Being a Dad	-1	0	-1	2	2	3	.83
Being a Husband	0	-1	1	1	1	2	.67
Potential	0	1	0	1	3	1	1.00
Evangelism	4	3	0	2	0	3	2.00
Character	-2	-1	2	0	2	0	.17

Note: The Average Growth was determined by adding the Growth Scores of each participant (see tables 11-16 above), for a topic, and dividing by six (the number of participants).

This information, though simple in nature, shows that the *Joshua's Men* mentoring program was effective in bringing about overall growth in the men's lives. While it is realized that the fraction of a point is not statistically relevant and that the small number of men does not make a valid statistical sample, the positive change in each topic again confirms what the monthly evaluations revealed—that the *Joshua's Men* topics were helpful in both leadership training and spiritual growth.

Of particular interest in the year-end interview are the wives' perspectives on their husband's involvement and growth. Their perceptions of the *Joshua's Men* program reflect both their observations and the sharing from their husband throughout the year. I found the women excited and eager to share their views of their husband's participation in the program.

The year-end interview included three questions directed specifically to the participant's wife (see Appendix F). The first question asked how she felt about her husband's participation in the program. Four of the women appreciated their husband's involvement with other men from the church. They felt that camaraderie and male friendship are important. Half commented on the reading program and were glad that their husbands were encouraged to do more reading on various topics. Two of the wives mentioned family concerns and the time restraints that the monthly meetings and retreats placed on them. They felt, however, that overall it was worth the inconvenience.

The second question dealt with the changes the wives had seen in their husbands as a result of participating in the *Joshua's Men* program. The responses I heard most were that the men had talked about what they were learning at home and that they

had noticed a growth in their husband's spiritual life. Several women also noticed changes in their husband regarding how they related to both them and their children.

The final question asked for general comments about the overall program. Several felt that it needed to be longer than twelve months. In their opinion, the topics were covered too quickly, thus not allowing enough time for the men to implement changes before shifting to a new topic. Other comments centered around the prayer partners. The spouses felt that the frequent changing of prayer partners was not beneficial to their husbands, who had a difficult time learning to pray with other men. Overall, the wives were appreciative that their husbands were in the *Joshua's Men* program and felt that their husbands had changed positively as a result.

Summary of Interviews

Overall, the interviews reveal that the *Joshua's Men* program met the men's expectations and was practical for their lives. Though some units were more useful than others, each of the eleven topics showed a positive average growth in the participants. A look at the individual growth scores reveals that the levels of leadership were raised in most of the eleven areas. Not only did the men perceive these changes in their lives, but their wives also observed differences in their husbands as a result of being involved in this mentoring process.

Summary

The tools used to evaluate the *Joshua's Men* program were simple. Nevertheless, the results show the positive effect that this mentoring program had on men

who wanted to further their development in spiritual formation and leadership. The monthly evaluations and interviews show that the reading material, monthly presentations, and the units as a whole were helpful. The participants indicated that they were implementing the things they had learned in the monthly meetings. This was affirmed in the year-end interviews in which both the men and their wives noted the growth that had occurred as a result of the *Joshua's Men* program.

CHAPTER 6

CONCLUSION

Is the *Joshua's Men* program effective in training spiritual leaders? Can it be readily implemented in the local church setting? Is the format one that stimulates the participants to learn and develop? Does *Joshua's Men* just *talk* about mentoring, or is it truly a mentoring program? Is this a mentoring program that can make a difference in the lives of the participants and in the church? These were the questions that began this research. Having completed the program and evaluated the results, the answers, for me, are affirmative. Yes! *Joshua's Men* is helpful in developing spiritual leaders and in building up the leadership base of the local church.

The purpose of this chapter is to share my personal conclusions on the project. I will look at the strengths of the *Joshua's Men* program, give suggestions for future implementation, and conclude with what I believe to be the benefit of conducting *Joshua's Men* in the local church.

Strengths of the Program

Joshua's Men met and exceeded my expectations as it was implemented in my church. I found the program written by Dan Reiland to fulfill what it promised—to

train spiritual leaders. Below are listed several strengths of the program.

First, it meets a need. We need to develop leaders at the local church level. Maxwell is correct when he states that “everything rises and falls on leadership.”¹ My experience has shown that there is not much leadership development happening in the local church. Most churches are not developing those already in leadership, nor do they have a plan to develop future leaders. *Joshua's Men* does both.

It also meets a need in the church for men's ministry. The *Promise Keepers* movement calls for men to assume the biblical role of the spiritual leader in their homes. In addition to developing leadership skills, *Joshua's Men* provides a medium for training men to be better husbands and fathers. The premise is that a man must first be a spiritual leader in the home before being a leader of others outside the home (1 Tim 3:5).

Another strength of the program is that it grows spiritual leaders. Leaders are not just born. They can be developed and matured, however, through mentoring. The results of the evaluation tools show that the group of men who participated in the *Joshua's Men* program at the Hampden Heights Seventh-day Adventist Church did indeed develop in their leadership capabilities.

As helpful as the survey results were, I see the real indication of this program's effectiveness in growing leaders in the aftermath of the program. The material read, discussed, and learned during the *Joshua's Men* program was applied in the men's lives. It was observed in the home by their spouses and in church by several members.

¹John C. Maxwell, *Developing the Leader Within You* (Nashville, TN: Thomas Nelson Publisher, 1993), x.

With no pressure on my part, these men have stepped into varying roles of leadership with more confidence. Since the program, one man has become the chairperson of our school board and has continued to develop his leadership skills as Pathfinder Director. Another has experienced many opportunities to share his faith at his business, while a third is using what he learned in *Joshua's Men* to become a more spiritual leader at his workplace. Several have sensed the responsibility of spiritual leadership at home and have begun to grow in that area.

Not only does *Joshua's Men* develop leaders, it does so with a spiritual emphasis. Much of the leadership material available today is secular in nature. While the material and principles are relevant to the subject of leadership, the emphasis is on self-motivation. *Joshua's Men* focuses on the same principles of leadership. However, at its core is the philosophy that a strong spiritual foundation is prerequisite to building other leadership skills. The monthly presentations draw information from the Bible, and most of the books on the assigned reading list have a definite spiritual bias. The unit on "spiritual disciplines" (month 2) sets the tone for all other aspects of leadership as it reminds the men that true leadership can only be had in Christ.

Another strength of the program is what I call the "chosen" principle. Reiland rightly observes that "the part of being chosen, the part of being selected, raised up the expectation to a point where they perform better, they grow faster. It's a deeper process."¹ To be chosen is both significant and motivating. It is significant in that someone sees potential in them and wants to invest in them. I found that the men

¹Reiland, *Joshua's Men*, mentoring manual, audiocassette #1.

responded with a motivation that is hard to match. They did not want to let me down in the decision I made about their potential leadership ability.

This “chosen” principle can only be effective, however, if both of two elements are present. First, I believe that Reiland’s selection process must be followed exactly. This is not a program for every man in the church. Rather, it is reserved for those who show potential for leadership. “Remember,” Reiland defends, “it is not designed to train all your men; it is designed to develop your best men.”¹ He warns that “if you’re into the wholesale, if you go into the ‘Price Club’ mentality of how to do this leader thing, you’re going to short-circuit it in such a way that you may produce a whole bunch of men really quickly. But what you’ll get is nothing more than super-equipped, but not developed. What you want to do is pay the price and have developed men.”²

The integrity and respect that the participants have for the leader are the second important element. If the members of the church do not respect and admire the pastor, being selected by him for this leadership training program will not be significant. I found that at the Hampden Heights Church the men’s prior relationship to me as pastor was a significant part of their participation in the program. It was meaningful for them because someone they admired and respected and trusted had asked them to be a part of this program. The fact that they had been chosen was key. But that someone whom they respected had chosen them and believed in their leadership potential was the other factor of the equation. With both of those in place, the men responded to meet that expectation.

¹Reiland, *Joshua’s Men*, mentoring manual, section 1.

²Reiland, *Joshua’s Men*, mentoring manual, audiocassette #2.

People respond to what is expected of them. They just need direction and accountability. *Joshua's Men* does both of those.

Another strength of the *Joshua's Men* program is that the topics are relevant. The material is insightful, giving information and assignments that can help the men in the different areas of life they face—as Christians, husbands, fathers, employees, employers, church leaders, etc. As I researched more recent literature in the religious field, I noted that many of the same topics in Reiland's program are being addressed by other authors today. Reiland was ahead of his time when he created the *Joshua's Men* program in 1986.

A related, yet unexpected, strength of the program is that it exposes the men to material and subjects that they would not otherwise read. I found that, before participating in *Joshua's Men*, the men did little reading outside their work. The format of *Joshua's Men* compels them to read and discuss material that they typically would not. This exposure opens their minds to new ideas and thoughts and allows them to broaden their knowledge in a variety of subjects.

The relationships formed between the participants are also a strength of the *Joshua's Men* program. In fact, the relational aspect of the program is vital. Each meeting includes up to forty-five minutes devoted to a meal and fellowship. This gives the men time to connect, unwind, and begin to focus on the issues of that month's topic. They spend four hours each month and two weekend retreats together during the year-long program. During that time, relationships mature and a camaraderie develops.

Though they had attended the same church for many years, the men who

participated in *Joshua's Men* at my church got to know each other in a different way. They were a part of something together. It took only a couple of meetings for them to bond with each other. For this group, the men ranged in age from the upper 20s to the upper 50s. Later, they commented on how valuable that cross-age selection was to the discussions as each man shared from his point of view in life.

Accountability is another strength of the *Joshua's Men* program. When he is invited to participate, each man agrees to purchase the books, read the material, attend each meeting, and be involved in the discussions. Clear expectations at the start, the camaraderie between the men, and the “chosen” principle contribute to better accountability. Consequently, we had perfect attendance during the year-long *Joshua's Men* program at Hampden Heights, with the exception of one man at one meeting. Furthermore, we did not have anyone drop out of the program.

Another strength is the obvious Biblical foundation of the *Joshua's Men* program. Its material is firmly grounded in the basic tenants of the Scriptures giving the material more than a secular look at leadership. The non-doctrinal, yet overtly spiritual approach, allows me to recommend the material to any Bible-based religious group or organization including my own denomination.

Finally, the *Joshua's Men* program is easy to implement in the local church. *Joshua's Men* does not just *talk* about mentoring, but is one of the few resources available that gives a plan for *how* to mentor. Most pastors simply do not have the time or resources to develop a new leadership training course. The *Joshua's Men* program manual contains everything needed to take groups of men through the entire mentoring

process. The material includes lesson plans, outlines, activities, study guides, creative ideas, and the organizational points to pull it together. Not only is *Joshua's Men* reproducible in the local church, Reiland has made it easy to do.

Joshua's Men is a comprehensive program that meets a need as it develops spiritual leaders in the local church. The material is practical and easy to use, and the topics are relevant to the lives of men today. It is indeed a mentoring program that can make a difference in the lives of the participants and in the church.

Suggestions for Future Implementation

The *Joshua's Men* program has been tested in churches of all denominations throughout the United States. For this reason, I would suggest that before one makes any changes to the format or content that he first follow the program *exactly* as Reiland outlines in the manual. Having said that, I want to share a few observations and suggestions that I will consider in the future use of *Joshua's Men*.

In order for *Joshua's Men* to stay relevant, the reading material assigned each month needs to be updated periodically as new books on the same topics are published. In the upcoming revised edition of *Joshua's Men*, Reiland has made a couple of changes based upon feedback from those who have conducted the program.¹

Another item that I would put more emphasis on in future implementation of *Joshua's Men* is accountability for the assigned reading and homework. As mentioned above, the attendance at the *Joshua's Men* meetings was nearly perfect. The men took

¹For information about *Joshua's Men*, contact INJOY at 1-800-333-6506.

their commitment to the program seriously. However, I sensed that some of the reading assignments were not being completed. This was confirmed in the year-end interview with one of the spouses. Perhaps it would be helpful, especially during the first few meetings, to ask each man if the reading had been done. Alternatively, telephone calls could be made before each meeting to ensure that the men have completed the assignments.

The prayer partner system was an area that received some negative feedback during the year-end interviews at Hampden Heights, specifically because of having to change prayer partners several times during the year. The purpose of prayer partners in the *Joshua's Men* program is to deepen the relational bonds, enhance the learning experience, and increase their spiritual depth.¹ The men felt that just as they became comfortable with their partner, it was time to change. They would have preferred to remain with the same partner the entire time. Though Reiland suggests changing prayer partners every two to three months throughout the year, one may want to experiment with this. If the initial match is good, it might be well to keep the same partners.

Another item that may need to be considered in future implementation is the number of participants. Although I agree with Reiland that the numbers should be between five and eight for ideal group dynamics, identifying that many men who meet the criteria for *Joshua's Men* may be difficult for a pastor of a small congregation.

Joshua's Men was first implemented in a mega-church setting. The Skyline Wesleyan Church had a membership of three thousand, giving Reiland a large number to

¹Reiland, *Joshua's Men*, mentoring manual, section 1.

draw from each year as he made his selections for the next *Joshua's Men* program. The average pastor in North America does not have that luxury. Even the Hampden Heights Church, with a book membership of 260, was limited in the number of men meeting the criteria. The ability to run this program more than a couple of times with different men seems unlikely. What about smaller churches with memberships of 150 or less? Much would depend upon the *Joshua's Men* leader, but one might try using this material in a one-on-one setting as a last resort.

Another suggestion that surfaced among the six who participated in *Joshua's Men* at Hampden Heights was that the pace should be slower. They felt that they did not have time to assimilate the material before moving to another topic. This could be accomplished by meeting every 6-8 weeks instead of monthly. Another option would be to have a subsequent session at the close of the *Joshua's Men* program. One could address the same topics as in the original units, using different books and going deeper into the discussion process.

The *Joshua's Men* format can also be utilized to meet other ministry needs. One could adapt the material for a mentoring program for single men, women,¹ or even young people. Reiland has even heard that someone adapted the material for seniors in a high-school setting.²

I have shared several suggestions for the implementation of *Joshua's Men* in

¹INJOY Ministries has developed a mentoring manual for women called *Leading Ladies*. Information about this program can be obtained by calling INJOY at 1-800-333-6506. See Appendix G for a list of topics and books.

²Dan Reiland, email to Barry J. Tryon, 28 July 2000.

varied situations. Nevertheless, I recommend that one begin by closely following the program as outlined by Reiland to take advantage of his years of experience and testing. As one grows in skill and understanding of the principles of mentoring, altering the process for his particular situation will be more effective.

Benefits of the *Joshua's Men* Program

The *Joshua's Men* leadership mentoring program is an effective tool for developing spiritual leaders in the local church. Furthermore, I discovered several additional benefits derived from conducting the program in my church. These benefits involve three groups of people: the participants, those associated with the participants, and the church. In addition, I personally benefitted from conducting the program.

Considering the purpose of the *Joshua's Men* program, one would anticipate benefits to the participants. However, I observed that the participants gained much more than spiritual and leadership development. The format of *Joshua's Men* exposed them to important information on key issues for men today. The monthly reading stretched their minds and forced them to read material they would not normally read because of the busyness of life. They benefitted because much was expected of them and they rose to the level of that expectation. The men were encouraged to make changes in their lives, especially in their walk with God, their relationship with their wife, and their life mission—and shown how to make those changes. They also benefitted from the interaction and fellowship with other Christian men.

The second group that benefits from the *Joshua's Men* program are those

associated with the participants. In the year-end interviews, nearly every spouse conveyed that she had noticed growth in her husband in how he related to his family. The men were more sensitive, better listeners, and spiritual leaders at home. Several of the men shared that they had applied knowledge learned in topics such as people skills, communication, and evangelism to their relationships at work.

The *Joshua's Men* mentoring program also provides several benefits to the local church. As *Joshua's Men* develops spiritual leaders, it better equips them to fill positions of leadership. Several members in the church noted a difference in the participants within the church setting. The men exhibited greater confidence and were more willing to step into leadership situations. They have continued to develop their leadership skills to improve their leadership abilities in the church offices they hold. As I grow leaders through this mentoring process, I find that it also raises the level of leadership in the church as a whole. Another benefit to the church is the improved interpersonal relationships and unity that come as a result of the camaraderie developed among the participants during the year-long program.

Finally, the *Joshua's Men* program affords many personal benefits for me as the pastor and presenter. I found *Joshua's Men* to be a rewarding ministry—in the true sense of the word. After nearly two decades of pastoring, I have found it all too easy to focus on administration or preaching, both of which are important, yet consequently neglect the biblical admonition in Eph 4:11-13 (NASB): “And He gave some as . . . pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the

knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ.”

Using the *Joshua's Men* mentoring method for training and developing potential leaders, I was not pushing a program but developing people. Interestingly, as I focused on developing people, church goals were met and departments were led by the trainees. Programs were often directed more efficiently than I could have. I found *Joshua's Men* was not about developing leaders to *do*, but rather developing leaders to *be*. This shift in paradigm was significant for me. There is greater joy and less burnout in ministry by developing people rather than pushing programs.

Joshua's Men also allowed me to bond more closely with some of my members. The men saw me not only as their pastor and mentor, but also as a friend and fellow pilgrim. That openness in our relationships has produced rich rewards. For example, they have been a source of encouragement and accountability to me during the writing of this dissertation.

Also significant is that the men knew that I had chosen them because of the leadership potential I recognized in them, and they did not want to let me down. I am rewarded as I see them continue to grow spiritually and in leadership abilities. The greatest reward will be to see them “pass the baton” and be a mentor themselves. As with many things done for others, the person doing it gets the greatest benefit. and I found that to be the case in *Joshua's Men*.

Conclusion

This dissertation is about a mentoring program—*Joshua's Men*. This program develops men to be spiritual leaders. It strengthens relationships and broadens the levels of leadership and spirituality within the church, the family, and the community. The church today has a need to train spiritual leaders. *Joshua's Men* meets that need.

The dissertation project is also about mentoring—a forgotten and neglected element of society and the church that has recently been given a second look. Those in positions of church leadership have a biblical mandate to train others, not in the seminar lecture format alone, but by mentoring, or coming alongside of someone else.

The words of Christian author Ellen White succinctly describe one of the Old Testament's greatest mentors, Moses. Her insightful words describe the effect his life of mentoring had on the nation he led:

Moses was dead, but his influence did not die with him. It was to live on, reproducing itself in the hearts of his people. The memory of that holy, unselfish life would long be cherished, with silent, persuasive power molding the lives even of those who had neglected his living words. As the glow of the descending sun lights up the mountain peaks long after the sun itself has sunk behind the hills, so the works of the pure, the holy, and the good shed light upon the world long after the actors themselves have passed away. Their works, their words, their example, will forever live. "The righteous shall be in everlasting remembrance." Psalm 112:6.¹

What is mentoring all about? It is touching the lives of others with my life. It is making a difference in their lives by believing in them, sharing myself, and giving them tools and opportunities to develop their God-given talents and leadership skills.

¹Ellen G. White, *The Story of Patriarchs and Prophets* (Mountain View, CA: Review and Herald Publishing Association, 1958), 481.

Mentoring allows a leader, a parent, a youth worker, a Sabbath (Sunday) school teacher, a church member to leave a legacy.

The acclaimed motion picture *Mr. Holland's Opus* portrays a musician who longs to make it big as a composer. Because finances are tight, he takes what he believes will be a “temporary” job as a high-school music teacher. That temporary job lasts for thirty years. The story line follows him through the changing years of the 60s, 70s, and 80s. Near the end of the movie, an aging Mr. Holland faces the elimination of his position due to budgetary cutbacks in the educational system. Leaving his classroom for the last time, he hears noise in the assembly hall and stops to check it out. The hall is packed with current and former students, colleagues, friends, and family who have gathered to surprise him with a farewell party and to pay tribute to his years of teaching.

The climax of the film is a speech given at that farewell by one of Holland's first students. Her tribute to the retiring music teacher brings the movie to its conclusion and exemplifies the subject of this paper: mentoring.

[To the gathered students] Mr. Holland had a profound influence on my life. On a lot of lives I know. And yet I get the feeling that he considers a great part of his own life misspent. Rumor had it he was always working on this symphony of his. And this was going to make him famous. Rich. Probably both.

But Mr. Holland isn't rich and he isn't famous—at least not outside our little town. So it might be easy for him to think himself a failure. And he would be wrong. Because I think he's achieved a success far beyond riches and fame.

[To Mr. Holland] Look around you. There is not a life in this room that you have not touched. And each one of us is a better person because of you. *We* are your

symphony, Mr. Holland. We are the melodies and the notes of your opus. And we *are* the music of your life.¹

Mentoring is not an option. It is a necessity. Maxwell is correct when he asserts that “many people believe that touching the lives of others can be done only by some elite group of specially gifted people. But that is not the case. Any ordinary person . . . can make a positive impact on the lives of others.”²

It is my hope that the readers of this paper will understand the importance of mentoring, to read and learn more about it, but most important, to do it—practice it in their lives, homes, and ministry.

Reach out and touch a life. People desperately want it. Society needs it. The church needs it. And Jesus commands His followers to follow His example and be a mentor.

¹*Mr. Holland's Opus*, prod. Robert W. Cort, Ted Field, and Michael Nolan, 142 min., Buena Vista Pictures, 1995, videocassette.

²John C. Maxwell, *Failing Forward* (Nashville, TN: Thomas Nelson Publishers, 2000), 101.

APPENDIX A

SAMPLE CORRESPONDENCE

Joshua's Men

A Men's Mentoring Program

October 6, 1997

Dear Joshua's Men,

We're off to a great start this year with the Joshua's Men program. I'm so glad that each of you are apart of this special program. It was a good week-end of sharing, fellowship, fun, and learning. I also got to see some pretty good football. Some of you really surprised me! Congratulations to Henry Collins for that end-of-the-game catch for a touchdown!

I want to remind you about a couple of items. First, **the reading assignment**. "Celebration of Discipline" is a terrific book that will challenge you to rethink your devotional life. Please take some time to read it and fill in the study guide questions so that we will be able to discuss it when we meet next time.

We decided at the retreat that we would meet on Sunday mornings from 8 am until noon. The following are the dates for *Joshua's Men* through February. Please mark these on your calendars as top priority dates.

October 26
November 23
December 21
January 18
February 21,22 - Communication Retreat

Also, don't forget to meet sometime with your **prayer partner** before the next meeting. You can meet anywhere you want to, just remember the key ingredients: fellowship, discussion about what you've been reading and learning and, most importantly, to pray together. To make it easier you may want to pray about what you are reading.

Finally, I need to order the **books for next month**. They are "How to Win Friends and Influence People" by Dale Carnegie and "Caring Enough to Confront" by D. Augsburger. Some of you may have these books. If you do please give me a call. If I don't hear from you by this week-end (October 12) I will order both books for each of you.

Keep learning and stretching--and praying for each other as we grow together.

In Christ,

Barry

APPENDIX B

SAMPLE LEADER'S GUIDE

MEN'S ISSUE MONTH LEADER'S GUIDE

1.	Dinner and Fellowship	45 minutes
2.	Teach the lesson "The 5 Greatest Temptations Men Face"	60 minutes
3.	Discussion of "The Man in the Mirror"	1 hour 15 minutes
4.	Sharing time. . . "Staying on Course"	30 minutes
5.	Prayer time	30 minutes

Notes:

1. The lesson will go right to the heart of the men. As you teach, encourage them to interact with personal comments and reflect on their areas of temptation to prepare for the following discussion.
2. When moving to the discussion of the action items at the back of the "Man in the Mirror" application guide, give the men time to fully discuss the five areas of temptation from the lesson. This often takes some more time. You can move more quickly through the "Man in the Mirror" guide if you need to, by having each guy share only one of his three selections.
3. The "Staying On Course" discussion is a powerful one. Here's how to do it. Allow each guy to ask any one question of any one other guy he chooses. Then if you have time, let the guys each share on the one areas (questions) that is most difficult for them to *stay on course* with – take notes here to use for the prayer time tonight. By the way, if you have not yet changed prayer partners from the original ones, it's time! (Change partners every two or three months.) Encourage the prayer partners to use this as a tool with each other.
4. Pray very personally for the men's areas of temptation.
5. Hand out copies of *You are the Message* with the application guide. Also, hand out copies of *The Art and Skill Of Communication* application guide. Give them each a copy of the Communication Retreat Preparation Guide and the Gettysburg Address. As you can see there is more than usual for the next month because it is an overnight retreat.

APPENDIX C

SAMPLE UNIT LESSON

LEADERSHIP IS MORE THAN

Dan Reiland

I. LEADERSHIP IS MORE _____ THAN _____

- A. Analysis is _____ what is
Vision is _____ what can be
- B. Analysis is captured on _____
Vision is captured in the _____ of people
- C. Analysis is in _____ to problems
Vision _____ problems

II. LEADERSHIP IS MORE _____ THAN _____

The ultimate mission of the Christian leader is to develop people to
_____ in Christ.

III. LEADERSHIP IS MORE _____ THAN _____

- A. Managers depend on _____ and _____
Leaders depend on _____ and _____
- B. Managers focus on _____ and _____
Leaders focus on _____ and _____
- C. Management is something a man _____
Leadership is essentially what a man _____

- D. Managers operate _____ the chain of command
 Leaders _____ the chain of command
- E. Managers possess _____ authority
 Leaders possess _____ authority
- F. Managers are more often _____ of change
 Leaders are more often _____ of change
- G. Managers concentrate on maximizing results from existing functions and systems
 Leaders move the organization in new directions, never contained by existing resources.

IV. LEADERSHIP IS MORE _____ THAN _____

The responsibilities of a leader:

- A. Do what is _____, not what is fun or easy
- B. Admit _____
- C. Look out for the _____ and _____ of others
- D. _____
- E. Accept _____ of the bottom line
- F. Overall _____ of the organization
- G. The _____ of the people around him
- H. Take _____
- I. Personal _____
- J. Share the _____

V. LEADERSHIP IS MORE _____ THAN _____

VI. LEADERSHIP IS MORE _____ THAN _____

VII. LEADERSHIP IS MORE _____ THAN _____

VIII. LEADERSHIP IS MORE _____ THAN _____

IX. LEADERSHIP IS MORE _____ THAN _____

X. LEADERSHIP IS MORE _____ THAN _____

A. Loneliness we do not choose, but must accept

1. _____ friends
2. _____ decisions
3. The responsibility of the “_____”

B. Loneliness we do choose, and must be faithful to

Five times for solitude:

1. _____ time
2. _____ time
3. _____ time
4. _____ time
5. _____ time

XI. LEADERSHIP IS MORE _____ THAN _____

XII. LEADERSHIP IS MORE _____ THAN _____

Five ways leaders demonstrate grace:

- A. Give others the _____ of the doubt
- B. Take “ _____ ” even if personally offended
- C. Offer _____ no matter what
- D. _____ for the best and _____ the best in everyone
- E. Rejoice in other's _____

APPENDIX D

SAMPLE READING ASSIGNMENT GUIDE

**CELEBRATION OF DISCIPLINE
RICHARD FOSTER**

APPLICATION GUIDE

INTRODUCTION

Chapter 1 - The Spiritual Disciplines: Door to Liberation

1. What is the purpose of spiritual discipline?
2. What happens when spiritual disciplines are taken to extremes?

PART 1: THE INWARD DISCIPLINES

Chapter 2 - The Discipline of Meditation

1. Why is it important to “slow down?”
2. Why is it so difficult to “slow down?” (For the purpose of meditation)

Chapter 3 - The Discipline of Prayer

1. If God is omniscient and omnipotent, why do we pray? What is the purpose of prayer.

2. What role or significance does listening take in the process of prayer?

3. Rate your prayer life on this scale:

1	2	3	4	5	6	7
weak & very inconsistent					strong & very consistent	

What could you do to strengthen your prayer life?

Chapter 4 - The Discipline of Fasting

1. What is the primary purpose of fasting?

2. What will always be revealed when you fast?

Chapter 5 - The Discipline of Study

1. What are the four basic steps of the study process?

- A. _____
- B. _____
- C. _____
- D. _____

2. Study requires more humility and discipline than intellect. Briefly describe why in your own words.

PART II: THE OUTWARD DISCIPLINES

Chapter 6 - The Discipline of Simplicity

1. Describe how simplicity and freedom are so closely connected.
2. What one or two things could you do to simplify your life?

Chapter 7 - The Discipline of Solitude

1. What is the difference between loneliness and solitude?
2. Do you ever feel “too busy” to seek solitude? If yes, how can you “take charge” enough to practice solitude?

Chapter 8 - The Discipline of Submission

1. How do we “value” other people through our submission?
2. Do you at times prefer control to submission? Why?

Chapter 9 - The Discipline of Service

1. What is the difference in choosing to serve and choosing to be a servant?
2. What are the primary reasons we serve?
3. What ministries are you serving in?

PART III: THE CORPORATE DISCIPLINES

Chapter 10 - The Discipline of Confession

1. How is confession both a grace and a discipline?
2. What is the value of written confession? (Try it this month)
3. What are the three elements of a “good confession?”
4. Should Christians confess to other Christians or only to God? Why?

Chapter 11 - The Discipline of Worship

1. What is your personal definition of worship?
2. Where, when, how do you experience your “best” worship?

Chapter 12 - The Discipline of Guidance

1. How do you see **JOSHUA'S MEN** fitting in to the discipline of guidance?

Chapter 13 - The Discipline of Celebration

1. What produces genuine joy?
2. What is the greatest benefit of celebration?
3. What are you doing to enhance your discipline of celebration?

APPENDIX E

SAMPLE PARTICIPANT ASSIGNMENT

PERSONAL REFLECTION

“MASTER, MATE & MISSION”

YOU AND YOUR MATE

Date _____

Score 1-7

1= Weak

7=Strong

Answer honestly. This is not intended to produce a sense of guilt, discouragement, or futility. The goal is not a perfect relationship, but one that is open, honest, intimate and committed to growth. Ask you mate to answer these questions *for you* and discuss the differences in your opinions.

1. I clearly communicate by my lifestyle that my Mate is more important than my work. ()
2. I often do kind and thoughtful things for my Mate. ()
3. I have an unconditional commitment to my Mate and divorce is never an option. ()
4. I do not entertain fantasies of any kind with someone other than my Mate. ()
5. I joyfully initiate a regular date time with my Mate just for the two of us. ()
6. I am slow to anger and quick to forgive my Mate. ()
7. I am able to receive correction from my Mate without getting defensive. ()
8. My children know that they are more important to me than my work. ()
9. My marriage is a positive example of Christianity to my children. ()
10. I am a good listener and I am attentive to my Mate's emotional needs. ()
11. I respect my Mate as she is and I do not try to change her. ()
12. I am a positive Christian role model to my Mate, and encourage her personal growth. ()

PERSONAL PLAN**“MASTER, MATE & MISSION”****YOU AND YOUR MATE**

After thought and prayer through the twelve items listed in the “You And Your Mate” Personal Reflection, select the three priorities you believe God would lead you to strengthen.

Priority #1 _____

Action Plan:

Priority #2 _____

Action Plan:

Priority #3 _____

Action Plan:

CHARACTERISTICS OF GREAT LEADERS

PREPARATION FOR BIOGRAPHY PRESENTATION GUIDE

Your project before next month's meeting is to study a **BIOGRAPHY** of the leader of your choice, in order to expose yourself to the characteristics of a great leader.

Here's what you need to do:

1. Select your biography. You will each study a different leader; "reservations" will be made on a "first come, first served" basis. So be sure to call and submit your choice as soon as possible. As you go about selecting a biography, remember that leadership is influence.
2. Read and study the biography of your choice.
3. Prepare a 3-4 page summary and evaluation, focusing on the character traits, skills, lifestyles, etc. of your chosen leader. At the top, include the title of the book, the author, and the number of pages.

This is not a book report. You can add your own reactions, perspective and opinion. In other words, interact with the book.

If you feel the need to include any stories to illustrate any of the leader's characteristics or your reaction to them, make the story very brief.

Bring copies for everyone.

4. At our next meeting, give a 15-minute oral presentation of your summary. No outline is required, since your written summary will take its place.

Bring "color" into your presentation by sharing highlights, interesting personal stories about the leader, and the ways that you interacted with the book. Tell how or why you were personally challenged by the leader's life.

APPENDIX F

JOSHUA'S MEN EVALUATION TOOLS

1. Joshua's Men Evaluation (comes with the *Joshua's Men* Manual)
2. Joshua's Men Monthly Evaluation
3. Joshua's Men Initial Interview
4. Joshua's Men Year End Interview
5. Joshua's Men Year End Interview of Spouse

JOSHUA'S MEN EVALUATION

1. Which were your three favorite books during the year?
 - a. _____
 - b. _____
 - c. _____
2. Which was your least favorite book during the year?
 - a. _____
3. What would you change about your Joshua's Men experience? (program, prayer partners, retreats, how we spent the four hours, etc.)
4. What was most helpful to you personally in Joshua's Men?
5. In what ways do you feel you have experienced the most growth?
6. Did you experience any disappointments as part of the process of Joshua's Men?
7. Can you give the name of someone you recommend to be considered for Joshua's Men in the future?

“JOSHUA’S MEN” MONTHLY EVALUATION**Name** _____**Unit Topic:** _____

I. How valuable do you believe this unit was to you? (Circle One)

6 - extremely valuable
 5 - quite valuable
 4 - moderately valuable

3 - somewhat valuable
 2 - just barely valuable
 1 - almost a complete waste of time

II. How would you rate this month’s reading material? (1 is Very Poor, 5 is Excellent)

Clarity 1 2 3 4 5
 Content 1 2 3 4 5
 Interest 1 2 3 4 5

Length 1 2 3 4 5
 Relevance 1 2 3 4 5

Overall, what did you think about this month’s reading material?

III. How would you rate this month’s presentation? (1 is Very Poor, 5 is Excellent)

Clarity 1 2 3 4 5
 Content 1 2 3 4 5
 Handouts 1 2 3 4 5
 Interest 1 2 3 4 5

Length 1 2 3 4 5
 Organization 1 2 3 4 5
 Relevance 1 2 3 4 5

Overall, what did you think about this month’s presentation?

IV. What have you learned in this unit that you have begun to practice in your life?

V. General Comments: (Please use the other side of this sheet.)

"JOSHUA'S MEN" INITIAL INTERVIEW

1. What is your concept/philosophy of spiritual leadership? What does spiritual leadership mean to you?
2. What leadership responsibilities have you had in your lifetime?
3. What are your expectations of the "Joshua's Men" program?
4. How would you rate yourself in the following areas:

1-Very Poor**10-No Room For Improvement****Leadership:** 1 2 3 4 5 6 7 8 9 10

Ability to lead others, knowledge of leadership principles, etc.

Spiritual Disciplines: 1 2 3 4 5 6 7 8 9 10

Prayer Life, devotional time with God, meditation, spiritual well-being, etc.

People Skills: 1 2 3 4 5 6 7 8 9 10

Getting along with others, dealing with difficult people, building relationships, etc.

Living on Purpose: 1 2 3 4 5 6 7 8 9 10

A personal mission statement, specific plan for life, know God's purpose for you, etc.

Men's Issues: 1 2 3 4 5 6 7 8 9 10

Accountable to at least one other person (excluding spouse) in areas like thought life, financial responsibility, balance between work and family life, etc.

Communication: 1 2 3 4 5 6 7 8 9 10

Public speaking abilities, able to communicate well with others, ability to prepare talks, etc.

Being a Dad: 1 2 3 4 5 6 7 8 9 10

Leadership with y our children, parenting skills, knowledge of your children, etc.

Being a Husband: 1 2 3 4 5 6 7 8 9 10

Leadership with your wife. sensitive to spouse's needs, spiritual leadership in home. etc.

Potential: 1 2 3 4 5 6 7 8 9 10

Understanding your potential as a leader, know your abilities, etc.

Evangelism: 1 2 3 4 5 6 7 8 9 10

Know how to lead a person to Christ, good witnessing skills, able to sh are gospel, etc.

Character: 1 2 3 4 5 6 7 8 9 10

Personal integrity, strong character traits for successful living, etc.

"JOSHUA'S MEN" YEAR END INTERVIEW

1. What is your concept/philosophy of spiritual leadership? What does spiritual leadership mean to you?
2. What were the most helpful ideas you obtained from "Joshua's Men" ?
3. What have you learned in "Joshua's Men" that you have put into practice in your own life?
4. What changes in your leadership abilities have you noticed in the last twelve months?
5. What are you doing differently now that you weren't doing at the beginning of "Joshua's Men" ?
6. How would you rate yourself in the following areas:

1-Very Poor**10-No Room For Improvement****Leadership:** 1 2 3 4 5 6 7 8 9 10

Ability to lead others, knowledge of leadership principles, etc.

Spiritual Disciplines: 1 2 3 4 5 6 7 8 9 10

Prayer Life, devotional time with God, meditation, spiritual well-being, etc.

People Skills: 1 2 3 4 5 6 7 8 9 10

Getting along with others, dealing with difficult people, building relationships, etc.

Living on Purpose: 1 2 3 4 5 6 7 8 9 10

A personal mission statement, specific plan for life, know God's purpose for you, etc.

Men's Issues: 1 2 3 4 5 6 7 8 9 10

Accountable to at least one other person (excluding spouse) in areas like thought life, financial responsibility, balance between work and family life, etc.

Communication: 1 2 3 4 5 6 7 8 9 10

Public speaking abilities, able to communicate well with others, ability to prepare talks, etc.

Being a Dad: 1 2 3 4 5 6 7 8 9 10

Leadership with y our children, parenting skills, knowledge of your children, etc.

Being a Husband: 1 2 3 4 5 6 7 8 9 10

Leadership with your wife, sensitive to spouse's needs, spiritual leadership in home, etc.

Potential: 1 2 3 4 5 6 7 8 9 10

Understanding your potential as a leader, know your abilities, etc.

Evangelism: 1 2 3 4 5 6 7 8 9 10

Know how to lead a person to Christ, good witnessing skills, able to sh are gospel, etc.

Character: 1 2 3 4 5 6 7 8 9 10

Personal integrity, strong character traits for successful living, etc.

“JOSHUA’S MEN”

YEAR END INTERVIEW OF SPOUSE

- I. How do you feel about your husband's participation in "Joshua's Men" ?
- II. What changes have you noticed in him or about him during the past 12 months as it relates to his participation in "Joshua's Men"?
- III. Do you have any additional comments regarding your husband's participation in this program?

APPENDIX G

JOSHUA'S MEN AND LEADING LADIES OVERVIEW

JOSHUA'S MEN

MONTH	TOPIC	BOOK	AUTHOR	LESSON TITLE
1	Leadership (Retreat)	Developing the Leader Within You	John Maxwell	Leadership is More Than
2	Spiritual Disciplines	Celebration of Discipline	Richard Foster	A Leader and His Prayer Life
3	People Skills	How to Win Friends and Influence People/Caring Enough to Confront	Dale Carnegie/ David Augsburger	Relationships That Work
4	Living On Purpose	Living on Purpose/The On Purpose Person	Bob Buford/ Kevin McCarthy	Tombstone Testimonies
5	Men's Issues	The Man in the Mirror	Patrick Morley	The 5 Greatest Temptations Men Face
6	Communication (Retreat)	You Are the Message	Roger Aisles	Becoming a Good Communicator
7	Being a Dad	The 7 Secrets of Effective Fathers	Ken R. Canfield	Top Ten Gifts a Dad can Give
8	Being a Husband	If Only He Knew	Gary Smalley	Meeting Her Needs
9	Personal Potential	7 Habits of Highly Effective People	Stephen Covey	Servanthood: The Path from Success to Significance
10	Evangelism	Becoming a Contagious Christian	Bill Hybels	A Bold Witness for Christ
11	Character	Select a biography of great male leader	Personal Research	The Character of a Great Leader
12	Reflection and Celebration	Graduation Dinner/Presentations	Personal Review of the Year	

LEADING LADIES

MONTH	TOPIC	BOOK	AUTHOR	LESSON TITLE
1	Leadership (Retreat)	Becoming a Person of Influence	John Maxwell	Follow the Leader
2	Spiritual Disciplines	Celebration of Discipline	Richard Foster	A Spiritual Workout
3	People Skills	How to Win Friends and Influence People	Dale Carnegie	Power to the People
4	Attitude	The Winning Attitude	John Maxwell	Whatever Doesn't Kill Me Makes Me Stronger
5	Women's Issues	Disciplines of a Beautiful Woman	Anne Ortlund	Significance, Security, and Sexual Intimacy
6	Personality/Potential (Retreat)	Personality Plus	Florence Littauer	What Do You Want to be When You Grow Up?
7	Priorities/Values	The Balanced Life	Allan Loy McGinnis	Priorities: Practical and Spiritual
8	Evangelism	Becoming a Contagious Christian	Bill Hybels	Women and the Great Commission
9	Marriage	For Better or For Best	Gary Smalley	The Model House
10	Motherhood	Reading Project	Any book/any author	Learning Your ABCs
11	Ministry	Select a biography of a woman who made a difference	Personal Research	You've Come a Long Way Baby!
12	Celebration	Graduation Dinner/Presentations	Personal Review of the Year	

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